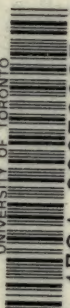


THE EXPRESS

containing

*The Life and Divine
Writings of Joanna
Southcott*

UNIVERSITY OF TORONTO



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THE EXPRESS



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The Bible when placed in Joanna Southcott's hand opened at the above named chapters of Isaiah

THE EXPRESS

No. I

("MY EXPRESS *must fly*")

THE SPIRIT OF TRUTH.

As foretold one hundred years ago, to be published by
the hand of a Woman in the tenth year of
the Century; and containing the Life
and Divine Writings of the
late Joanna Southcott

By

ALICE SEYMOUR

Author of "Radia"

The *Spiritual CHILD* was born according to Rev. xii.,
and caught up to God and to His *Throne*.

The Jews' MESSIAH is "life from the *dead*"—the Christ
they crucified: the Gentiles have crucified Him afresh,
and put Him to an open shame.

All are *concluded* in unbelief, that He may have mercy
ON ALL.

He will make mankind joint-heirs with Him in His
glorious resurrection body by His marvellous work in
the WOMAN.

LONDON

SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LTD

1909

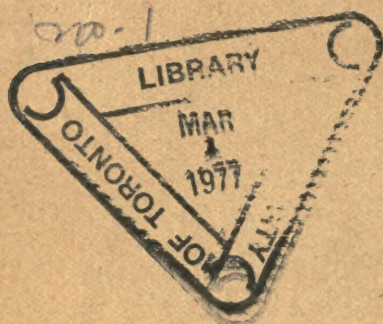
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Preface

No apology is made for giving to the World that which it so badly needs, though at present it is in ignorance of its pressing necessities.

It appears clear from the writings of Joanna Southcott, that the Ten Years of judgment—set by God—in which He will do His strange work, are upon us, and began, as foretold, in the fourth year of the century (*see* p. 103) by God displaying His power in the weather. Records have followed records all over the world—of storm, cold, heat, fog, flood and earthquake. The prevalence of sudden deaths, suicides, and murders is also plainly foreshadowed, as Satan will come in great power.

The Lord is judging man, and man is judging—in many cases blaspheming—his God : he will yet have to acknowledge that there is a Power and Wisdom beyond his own, and that God indeed rules over all. It does not state in Joanna's writings when the end of the world will take place, but they distinctly affirm that this is the last century under the reign of evil. The Ten Years are set as a type to the Nation from the ten days, in which Joanna valiantly held her own, in Christ's strength, against the powers of darkness, when they were permitted to try her by threat and argument. Thus woman was not deceived at last, as Eve had been in her ignorance at first. This occurrence is to show that the ways of the Lord do not change, and that the Accuser of mankind still exists, as he did in the time of Job. But as the Accuser was vanquished then, so will he be at last ; and man will triumph and receive double blessings at the hand of the Lord, and be much more richly endowed than he was before.

The Almighty's heart is full of love and compassion towards His creatures, and casts down only that He may more securely raise up, and make the standing sure. Evil will not spring up again, at any rate probably for thousands of years, as its bane has been too bitterly realized.

The Ten Years, it is said, will clearly demonstrate to the world the truth of the Word given by the Lord to the Woman, and after that period that England will begin to be the *first* enlightened nation, and the *first* redeemed from the power of evil, that she may enlighten other nations. It would not be well to predict, presumptuously, from these writings the future, but they state that all that the Lord will do upon the earth is to be found therein; and although believers can surmise what may occur, the actual fulfilment can only be seen as the events take place, and we humbly search to know more.

There appear clear predictions that the Lord will warn the Nation, and by Expresses (*see* p. 50, Second Express), one year before He begins His heavy judgments, and indicate that when the date has four figures—as 1911—that then the hand of the Lord will be felt either by this land or in other nations. The shadow was given in 1811, which was a year of great calamities, as the records show.

The Lord is merciful and slow to anger, but no flesh (this is not spoken of the soul, or spirit) would be saved, if all were allowed to forget Him; and to become of the earth, earthy, and swallowed up by Mammon.

There is to be a great concourse of people—some from every nation—who will stand in the *flesh*, at the end, and be redeemed from sin and sorrow, and reign on this earth for a thousand years with Christ, freed from the temptations of the Devil; when the kingdoms of this World will become the kingdom of the LIVING GOD, and His Will be done on Earth as it is in Heaven.

THE AUTHOR.

CRAPSTONE,
YELVERTON,
DEVON,
November, 1909.

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Introduction

SECOND SUNDAY IN ADVENT, *December 8, 1907.*

SILENCE can hold me no longer: I am constrained to take up my pen, even to-night, without another moment's delay, and begin to write a book, and to publish to the world what a mistake has been made in rejecting, without examination, the Writings of the great prophetess, Joanna Southcott. If people only knew of the vast mines of treasure God has laid bare to mankind in her Writings, they would be impelled to dig deep for themselves; the pearls of great price would be found, and things new and old would delight the heart and mind of man. Out of the golden treasury would flow glorious promises full of consolation and hope.

The COMFORTER has indeed come, but the World did not receive Him as foretold. His voice has not been heard in the street, neither has it cried aloud, but the bruised reed will He not break, and the smoking flax will He not quench, till He shall bring forth judgment unto truth. What has been whispered in the ear must be proclaimed upon the housetop, that all may hear and some understand.

Descended from great-grandparents who were believers, for forty years, I have kept the truths mostly wrapped up in my own heart—they burn there, and now are fanned into a flame: they can no longer be hid. God make my pen a pen of iron, wrought in the fire of love for Him. My heart has been grieved and tears have often come to my eyes, when I have read and thought of the glorious revelation God has given to mankind, and yet they have crucified

the Lord afresh, and put Him to an open shame. "Who hath believed our report, and to whom is the Arm of the Lord revealed?" They are taken backward and snared and broken (Isa. xxviii. 13). Here a little and there a little—line upon line, and precept upon precept—have not found favour in the eyes of man, so blinded by the pride of life that they could not see its dazzling light; and if the light that is in them be darkness, how great is that darkness! The Lord knew what was in man, and in His marvellous compassion has always the remedy at hand. The Woman's healing leaves from the "Tree of Life"—her great motherhood—are ready for man. It stands beside the cooling streams, in the midst of the street—or *way* of the *people*—for their refreshment and healing.

Joanna Southcott began writing in 1792, as the SPIRIT spoke to her inner ear audibly. Later on she did not write herself, but, as she heard, repeated it unhesitatingly to her two handmaids in the work, Jane Townley, a lady of fortune, and Ann Underwood, her maidservant; thus in the mouth of two witnesses every word is established. She persevered amidst immense difficulties for twenty years; and her published writings, contained in about nine volumes, with an average of 500 pages, besides an equal amount of unpublished MSS., are a stupendous monument to their industry and whole-hearted devotion to what they firmly believed to be God's own work.

Her name is scarcely known to the present generation, and the little that can be gleaned from sketches of her life in encyclopaedias is so erroneous and untrue that it is only misleading. It is said that she claimed to be the Bride—the Lamb's Wife and stated that she was to become the mother of Shiloh, but that it all proved a delusion owing to the disappearance of the child, and that she died of dropsy.

The existence of the child was vouched for by seventeen out of twenty-one medical men who visited her. That she died of dropsy was proved to be absolutely untrue at the dissection, as no cause of death and no tumour could be found. Mankind is face to face with an event that

cannot be understood or explained away, any more than the birth of the Saviour can be comprehended by our finite mortality. I will here leave the details of this remarkable occurrence to my subsequent volume, as the life and work of Joanna Southcott must first be studied before the last great trial of her faith at the age of sixty-four can be at all understood by the reader. The blindness of the Jews has fallen upon the Gentiles : God has tested them in a similar way, and found them wanting—the wisdom of the wise has perished and the knowledge of the prudent men been hid. God will *conclude* all in unbelief, that He may have mercy upon ALL. The idea of the birth of Christ was hateful to the proud Pharisees, and likewise the spiritual birth as foretold in Revelation xii, of a child being caught up to God and to His *throne* as soon as it was born, is hateful to those of the present day, who consider they have a sufficient Saviour, and will not stoop to carefully search whether these things be so or not.

“God’s thoughts are not our thoughts, neither are His ways our ways. His paths are hid in the great deep, and who by knowledge can find out the Most High ?” Except we become as a little CHILD, we can in no case enter the kingdom. These are solemn words—let us, therefore, cast off our earthly wisdom, and let us carefully examine the Word, lest we do despite to the Spirit of God. Let us see whether it be possible that God has revealed Himself in these latter days, and sent the Spirit of Truth, as promised, to guide us into all truths. ‘The Spirit and the Bride say, Come, And let him that heareth say, Come.’ It is not just to condemn without a hearing. When a woman of godly life, of known veracity and unblemished character, such as Joanna Southcott, declares that she hears the voice of the SPIRIT OF TRUTH guiding her into all truths, and showing her things to come, it is not for man to put it aside lightly as a thing of nought without due examination. I can confidently say that when her writings have been studied carefully, the reader has felt assured that Joanna’s heart was right with God, and that her faith was sublime.

The explanations of the Bible given to her will be found very valuable, as they deal with all the burning questions of the day in an unanswerable manner. God has stooped to man once again, and has fulfilled and explained His own Word. He is greater when He goes to the *Father*, and greater truths are declared. He shows us *plainly* of the Father, and the *many things* are said to us. The COMFORTER has indeed come, though the world has not received Him, but the healing leaves remain, and His Word will not return unto Him void, but will accomplish that which is pleasing to Him, and will prosper in the thing whereto it is sent.

The Versification

It is difficult to find an adequate reason for the rejection by the world of the writings of Joanna Southcott. At first the opposition was great on account of the style—the simplicity of the verse was accounted doggerel, persons not at that time realizing that a great deal of the Bible itself was written in exactly the same metre, if translated into modern English. The new Chromo Bible has fully demonstrated this. A great deal is written in iambic four feet, with rhymed couplets, and although simple, yet some of the grandest truths are to be found in this humble garb. Joanna, herself, did not care for writing in verse, but she was commanded by the SPIRIT to do so, and it is called the New Song for Man, and is to echo from heaven to earth. It is really more wonderful than the prose writings, as it proves that she indeed spoke as the Holy Spirit gave her utterance. She was ready with the following line directly her handmaids had completed that already given. Any one who knows what it is to rhyme couplets is aware that alterations are often necessary before the required idea and rhyme are harmoniously adjusted. Another remarkable feature of the poetry is that, almost invariably, each line makes complete sense in itself, and also in conjunction with the following line or lines. Many passages could be written without any pause or stop whatever from the beginning to the end. This statement may cause ridicule at the first glance, but it is very unique and remarkable all the same.

The poetry is not all simple, some portions will bear comparison with the finest passages that have ever been written. Of such I consider the following, which Joanna

prefaces on p. 35 of the *Strange Effects of Faith*, thus:

"I shall add a few more words spoken in answer to man's blaming my following the commands of the Lord; as he judged it to be foolishness, and could not be the Lord's direction. I seemed to be answered powerfully, as if the Lord had spoken to me in love and anger, that man should not direct the hand of the Almighty."

THE SPIRIT.

In thunder now the God the silence broke,
And from a cloud His lofty language spoke,
"Who, and where, art thou, O fond, presumptuous man,
That by thy own weak measures Mine would span
Undaunted, as if an equal match for ME?
Stand forth, and answer My demands of thee:
But first, let thy original be traced,
And tell ME then what mighty thing thou wast.
When to the potent world My word gave birth,
And fixed My centre on the floating earth,
Didst thou assist ME with one single thought,
Or My ideas rectify in aught?"

Then for quite a different style I will quote from p. 100 of the same book. The SPIRIT is speaking to Joanna at first in prose, and then in verse:—

"But now I will come to Pilate's question, '*Whether of the twain will ye that I release unto you?*' the serpent, or the woman? Here is as just an inquiry as Pilate made. One of the two must be cast, before your full redemption can be accomplished. Now answer for thyself, O man! and I will for the woman. Did I not bear all the blame man cast on ME? [*This refers to the Fall: 'The woman thou gavest to be with me, she tempted me and I did eat.'*] And is it not just the serpent should bear the blame the woman cast on him? If ye judge this simple, read back your Bibles, and ye will find all as simple. Simple was My coming into the world, and My manner through the world, and My going out of the world; all was as simple to the Jews as this appears to the Gentiles. Was I not born of simple parents, laid in a manger, and simply

warned the wise men to return another way for fear of Herod, when I could have destroyed him? Did I not simply fly into Egypt, and full as simply returned again? For a God to be afraid of man, you must confess a simple thing."

And now in verse I shall begin
To echo back the lines to men.
Of simple parents I was born,
And worldly wise men did Me scorn;
Simply to Egypt I did fly
And simply all was done,
And simply another way
I did turn back again;
Simply I oft Myself did hide
When man I could destroy;
Simply the manger made My bed,
While mankind did enjoy
Their beds of down, and wore their crown,
While I was forced to flee;
And simply shall their pride come down,
That every soul shall see.
Simple among the sons of men
I always did appear;
And simple in the woman's form
I've surely acted here.
Simple as these appear to be,
So simply all was done,
When on the Cross at Calvary
I gave My life for man.
For oh! how few regard My love,
Or to the manger go,
Just like the shepherds you have heard,
To know if it be true.
The manger here doth now appear
As much despised by man;
They cannot see the mystery clear—
The servant cannot come
No greater here for to appear—
Than was her Lord before;
And like the Jews the Gentiles are,
And open every pore.
Do I not see as well as thee
Thy poverty despised?
For like the Jews the Gentiles be,
And pride hath dimmed their eyes.

So now take care, I warn you here,
The natural branch did fall;
Then the wild olive sure must fear,
If none can judge the call.

The style of the verse in general is not, perhaps, one that we, with our modern ideas and prejudices, would have chosen, but there is great wisdom in this simplicity, although it does not at first appear. When you consider the volumes of printed matter and other MSS., given to the world through a woman, and that she persevered against a hostile world for twenty years, it was necessary that she should have been led on gently, just as she could bear, from day to day. The prose alternating with the verse, I, myself, find very restful; and the truths taught are so weighty and important, that if they were not clothed in this simple style it would be very hard work to follow the meaning, especially so for those unaccustomed to study. As in the old days, "the common people heard Him gladly," and so it must be written that all can understand, if they will.

Respecting the occasional grammatical errors, they were only according to Joanna's own manner of speaking, and did not grate on her ear, but seemed harmonious. In all ages God has, in speaking to His servants, used a phraseology to which the recipient was accustomed; otherwise it would have been more irksome to have carried on the work. The use at times of the nominative *he* for the objective *him* is often condoned in writers when it is a question of rhyme. The New Testament itself was written in the vernacular, so that the masses might be reached.

The subjoined is a good specimen of the despised doggerel hiding a beautiful and perfect metaphor. It is in common metre, and the lines were given to Joanna by the SPIRIT in answer to some one, who had heard her writings, and said, How far imagination would go! (taken from *Second Book of Sealed Prophecies*, p. 30).

Now to reason I'll begin—
Imagination's here;

Can they imagine such a thing
Or see the mystery clear,
That e'er such writings came from thee?
How blindly all do err!
Their hearts or thoughts can ne'er go deep
And nothing do discern.
I said before they were asleep
Imagine all a dream;
Though seemed awake they are asleep,
Imagine all a dream,
And think they see a simple sheep
With worms got in her brain,
That swarm around, her senses drowned,
As from the flock she strayed,
Believing she doth hear a sound,
And by that sound she's led;
And as her fancy wildly leads,
She simply doth go on;
The shepherds know not where she's strayed,
Her tracks are too far gone;
The bleating of the sheep they hear,
But cannot trace the sound.
Like simple shepherds they may gaze,
But let them search the ground;
Then in the pasture fair and green
They'll surely find the sheep;
And by the living water stream
They'll find her at the brink,
Where she doth quench her raging thirst,
And they may do the same;
For though she's beaten from the rest,
She's in My pasture come.
Then now, ye shepherds, stand amazed,
And view your long-lost sheep;
For on the pasture you may gaze,
And taste the brook she drinks;
'Tis large and fair the brook is here,
The trees are by the side;
And though she'th lost the shepherd's care,
The boughs the sun do hide
To screen her from the scorching sun
That in summer doth appear.
And mark the pasture she is in,
When winter doth appear
The leaves so green, it must be seen,
Do closely on her come,

And seated by the LIVING STREAM
 She daily feeds thereon.
 See how the banks on every side
 Secure your long-lost sheep,
 And mark the fountain by her side
 That she doth daily drink.
 The trees more fair, I tell you here,
 Than in your gardens be ;
 Such pasture you have never seen,
 If you will come and see,
 And mark the banks on every side
 No enemy can come ;
 The lion's roaring for his prey,
 It must to all be known ;
 But that is on the other side,
 He frightens with his noise ;
 But mark the banks, and see the tide,
 And hear the lonely voice :
 Unto the rocks she doth complain
 To screen her from his power—
 And I'm the Rock she builds upon,
 That he cannot devour.
 Mark where she stands, and view the lands,
 And see how all is placed.

Now notice the change of metaphor, and as it seems important I will continue :—

But if I change her to a bird,
 See how she'th built her nest ;
 It is so high that none can fly
 To rob her of her brood ;
 The fowler's net can ne'er come by,
 The shotsman missed his load ;
 Though heavy pieces, I do know,
 Men have raised to their breast,
 But are afraid to let them go,
 For fear they should be cast,
 As men do fear I may be there,
 And terror strikes with awe.
 I've kept her from the fowler's snare,
 And that they all shall know ;
 'Tis Me they dread, or she'd been dead,
 I say, for long ago ;
 For deep's the blow, I well do know,
 Men have raised to their breast.
 But were afraid to let it go,
 And know they must be cast,

If I should come and then demand
 Why they should spoil My game.
 I'll take her from the fowler's hand,
 And put mankind to shame;
 Unless like he, they fearful be
 For to discharge their load,
 That they are levelling so at thee,
 And fear a powerful God.
 So if she's high then let her fly,
 And take your charge away;
 But if she soars too proudly here,
 Her shotsman I will be;
 I'll bring her low, they all shall know,
 If she doth soar too high:
 And if, beyond My bounds she go
 She'll have no wings to fly;
 I'll bring her low, you all shall know,
 And she hath nought to boast;
 For had I left her to herself
 She'd stumbled like the rest.

These two are beautiful examples of sustained metaphor in the despised doggerel. It is continued by a third on heirship, which I feel constrained to quote, and then the three are interwoven at the end like the conclusion of a melodious symphony.

The SPIRIT continues:—

But as your land by heirship stands,
 She is the perfect heir;
 For 'tis unknown to every man
 What her forefathers were;
 Ere she was born, it must be known,
 The Promise there was made;
 And she'th fulfilled her mother's will
 When on her dying bed.
 So where's the man will dare condemn
 The thing that I have done?
 Then I will act the same by he
 And rob him of his land.
 So now offences will come on,
 Men's hearts will swell too high,
 And say My Kingdom cannot come
 By such low worm as thee,
 But perfect like the Jews of old
 The Gentiles will begin;

The rich and great will still be bold,
And so deny the thing ;
But then their pride it must come down—
By pride the Angels fell ;
And 'twas the pride in Herod's heart
That brought his soul to hell :
The babes he murdered all for Me,
But he did miss the mark.
This is a hidden mystery—
The proud are in the dark ;
And shall I swell them up more high,
To choose the rich and great,
When they did never honour Me ?
Now look at Pilate's seat.
So now with men I'll even come,
And bring their honour low ;
For 'tis the meek I now will seek,
And there My goodness show.
With Minifie I did begin,
And with her now I'll end :
There's no man can dispute with thee,
Because I am thy friend.
Thou sayest thou art amazed to see
The simple heads of men ;
And I should be amazed like thee,
Did I not know the chain,
That Satan holds them by his power
And will not let them go ;
He guards in their unguarded hours,
And that I well do know ;
For if like lambs your flocks do stand,
Watched by the shepherd's care,
The fox is hovering round the land
To watch his absence there.
His haunt's unknown to every man,
The night he gets his prey,
For when he sees the shepherd's gone,
He steals My lambs away.
So now with Minifie I'll end—
Beforehand none can see
Behindhand with the cunning fox
My shepherds surely be.
Therefore beware and guard with care,
Or all your flock you'll lose ;
You little think the fox so near,
As he is on your coast :
But if his haunts you will find out,

Then come to your lost sheep,
 And all his footsteps you may trace
 When you were fast asleep;
 And see the Rock she climbed upon
 When she beheld him near,
 And warned your flock to flee the same
 When they behold him there—
 Then like the bird you may escape
 Out of the fowler's net;
 For if the dark side he doth beat
 I tell you to fly up.

The lines above—

For 'tis unknown to every man
 What her forefathers were,

do not refer to actual inheritance in land—although Joanna Southcott's grandfather was the real heir to estates in Hertfordshire that had been in their family for generations, and he belonged to what is commonly called a county family, yet the family through reverses had become poor—but the reference is to a remark made by an opponent, who said the Lord would not choose one of such low degree but some Church dignitary to visit in this way by His Spirit, and the answer given to this was that men did not know that the forefathers of Joanna had walked before Him with a perfect heart—and thus God had blessed them to the third and fourth generation, and from them had chosen an instrument to serve Him.

The lines—

Ere she was born, it must be known,
 The Promise there was made;
 And she'th fulfilled her mother's will
 When on her dying bed,

relate to a promise made to Joanna's mother before she was born that her child would faithfully serve the Lord, and be a special instrument to serve Him (Isa. xlix. 1-3).

That she was born in Devon is said to fulfil a prophecy in the Song of Solomon viii. 5, "I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee."

The reference to Minifie is to a Mrs. Minifie, who was Joanna's earliest friend and believer: she could not understand how the Lord would condescend to such trifles in the lives of men, and laughed at the idea of explanations of such small matters as coming from Him. Minifie = trifles.

I am devoting later a chapter specially to the life of Joanna Southcott, as doubtless there are many people who know little, if anything, of her.

The metre of the poetry varies a good deal, and sometimes trochees are introduced at the beginning of several sequent lines with marked effect thus (*Strange Effects of Faith*, p. 200)—

THE SPIRIT TO JOANNA.

Sick of men's sufferings I am come of late;
 Sick of their sins for to bring on their fate;
 Sick of the folly I see in mankind;
 Sick of the fever that ris'th in thy mind,
 As no physician seeks thy wound to cure;
 I know thy burthen's more than thou canst bear,
 Did I not take from thee part of the load?

* * * * *

A great deal is written in pentameter with rhymed couplets as above; and also as in the following (*Letters and Communications*, p. 50)—

For so the midnight hour will burst for all,
 And men and devils tremble at the call.
 For, now, the mystery I'll explain to thee—
 I brought then on the War for men to see:
 And then I left thee at that very time,
 And made thee weak, and weak they all will find
 The trembling Nations to before Me stand;
 When I do come to conquer Sea and Land:
 I'll lay before them all that I did bear;
 I'll make the Jews to tremble and to fear;
 For all their mockery I will then turn back:
 And they shall know the way they all did mock:
 Because My hand shall not be shortened then;
 I'll conquer devils and I'll plead with men:
 For in the valleys now I'll bring them low,
 And weak as thee, the Nations all shall know,

They shall in weakness, and in trembling stand.
 But mark the Spirit—and thy strength command—
 How full of Strength that hour thou did'st appear
 No men or devils thou that time could'st fear,
 Then here's the warning to My Brethren dear,
 That by the Woman I so bid them send,
 To My disciples to tell them in the end, etc.

* * * * *

The variety of the style in the versification, and the great truths constantly inculcated therein, prove incontestably that Joanna was no impostor and could not possibly have written them of herself. She was comparatively an uneducated woman, born in humble circumstances, and would never have been able to grasp the wide and deep teaching found throughout her writings.

Those who can read the verse without prejudice and with the heart attuned to the melody on high, will indeed find the New Song has come to man, and in the midst of the greatest difficulties will sing for joy of heart. The Comforter has come and given us a "Song in the Night."

I will here insert part of an unpublished Communication given in 1803 by the SPIRIT, on the style of the Writings—

"It is to bring men to the knowledge of their Bibles, that thy writings were put in such a manner, as they that believe them do not understand.

"To these My ways are hid in the great deep, and My paths past finding out, and thy Prophecies are the fulfilment of My Bible.

"It is written I shall do marvellous things among them : but could it be marvellous if they had nothing to marvel at ; how could it be written, The wisdom of God is foolishness with men, if there was nothing to appear foolishness in their sight ? The verse appears foolishness to those that look for flowing language without weighing the sense and meaning. Such is the common custom of mankind, to place their speeches in fine language without the weight of sense. But My wisdom is to confound their wisdom, by showing sense without fine language. Now I will answer the verse they complained of, where the under-

standing is not in the heart, the sound will be as a cymbal to the ear. It is from the heart man believeth unto righteousness, but know the words spoken to thee are not like poetry made by man, but a controversy made by Me—contrary to verse—yet it is verse to give a sound one line to another; as an instrument of music gives the sound of music, so does the verse give a sound of verse, but a contrary verse from man. I am not come to heighten the eloquent language of mankind, but to pull it down to plain sense and reason, that I may bring men to the sense of things, and throw down their boasted eloquence of speech; for by that the world is now misled, because they use eloquence of speech, and these speeches draw mankind that do not look to the sense and meaning of things only rely on the eloquence of speeches. It was to lower the pride of the great, that I was born of poor parents, and laid in a manger, to bring man in that humble mind. And if they would be partakers with Me in My Kingdom, and reign with Me, they must become humble with Me. And just the same am I now come to throw down the pride of learning, and all the eloquence of speeches, to show them in the plainest manner, I am leading My flock by sense of words without eloquence of speeches to confound the wisdom of the learned, and to bring to nought the eloquence of the prudent, who judge their works are upright because they appear in fine language, which men of learning now boast of. And should I come to act like them, I should swell them higher and not sink their wisdom lower, to show them it must be the sense that must be attended to, and not the eloquence of words. For the wisdom of God is counted foolishness with men. Yet the end will show them their wisdom is foolishness with Me, when I come to bring every truth to light and prove that I am come in the Spirit to speak to man in Spiritual Songs, more plain and low than men of the world that boast of learning have, or how could I confound the learned by base and foolish things as they concluded?”

The Prose

THE greater part of the Books will be found in prose : the SPIRIT often saying to Joanna at the end of the verses, "Now I shall speak unto thee in plain language." The directions given to Joanna with regard to the arrangement and publication of her Writings show again and again that she was no impostor. She greatly disliked publishing some stories as Parables which she was commanded to place in her books. "*Without a Parable spake He not unto them.*" I shared the feeling on first reading them, especially the one of Lord Burnet in which the footpage informs his lord of his wife's adultery. Yet this is powerfully used as a type to the Nation in its unfaithfulness to the Lord, in being enamoured with the things of this world, and forgetting our Lord Who so tenderly loves us, that He will come in fury at the end to bring us back to Himself. The Rev. Thos. Foley, rector of Old Swinford and a firm friend to Joanna, had a sore trial of his faith in being ordered to place the above-named story in the book he was publishing for Joanna, called *What Manner of Communications are these?* William Sharp, the eminent engraver, also a devoted follower, was ordered to write and publish his *Answer to the World* at the same time as Mr. Foley. He, too, had to insert one or two parables. The strange work is that the explanation given by the Spirit of the parables in Mr. Foley's was ordered to be sent to Mr. Sharp, and the explanation of that in Mr. Sharp's to be sent to Mr. Foley. Thus one book could not be fully understood without the other, and the faith of both was severely tried. I only discovered this myself a short time ago, although I have been reading the Writings

so many years. It is certainly a procedure no human being would dream of taking. It gave me great pleasure to find a much fuller explanation in the other book, as I thought I had read all there was to be read in the first. These surprises, which are constantly occurring in some form or the other to the diligent reader, give deep joy, as another pearl of great price is added to our store. The Communications from the Spirit are interwoven through the whole, as it states, as a coat without seam. Continual references are made in the Writings to circumstances and things stated elsewhere, so that it needs very wide and careful reading to get at anything like its entire beauty. This, however, will not deter those who are really seeking and desirous of entering the "strait gate," but only quicken their interest and test their zeal.

Many have objected that these Writings are an addition to the Bible, and they say they want nothing more. I will here quote from Mr. Foley's *Answer to the World*, p. 65. The SPIRIT to Joanna—

"I tell thee and all men thy visitation and thy prophecies are no addition to the Scriptures, but a fulfilment of the Scriptures; therefore, I tell thee, no man can say thou hast added thereto, or taken therefrom; but perfectly as the words were spoken, perfectly so they are now fulfilling: and that every soul will know, I have begun, and I shall make an end."

Joanna was sometimes commanded to pen her own thoughts, and then the Lord explained them by His Spirit. She was ordered to read the Bible through, and draw her own observations. She wrote Seven Books of the True Explanations of the Bible, as given to her by the Spirit: they will all be found deeply instructive, and fully answer the difficulties in men's minds to-day respecting God and His dealings with mankind. (*See List of Books at end.*) I will give an example from the first page in the first of the seven books.

SUNDAY AFTERNOON, *September 23, 1804.*

Joanna began this morning, as soon as she had break-

fasted, to read through *Samuel*, and could not avoid pondering in her heart how David, that was such a chosen man of the Lord, and to whom such great blessings were promised, should have such wicked sons ; and yet she was clearly convinced in her own mind, that it was no cunningly devised fable of David's to say it ; because our Saviour Himself speaks so highly of him. She likewise thought upon Jacob's sons ; how great the Promise was made to Abraham, Isaac, and Jacob ; and yet what vices were in Jacob's sons ! All these things appeared marvellous in her eyes ; but here comes

THE ANSWER OF THE LORD.

“ Joanna, I shall answer the ponderings of thy heart. All these are TYPES OF THE CREATION, TYPES OF THE FALL, and TYPES OF THE REDEMPTION. Here are mysteries thou canst not understand ; but I shall explain them unto thee ; and begin with the Creation. What a Promise did I make to Man at first ; and what blessings did I set before him ! In whose likeness did I say I created him ? and in what Paradise did I place him, if he had continued to obey My command ? But where did Adam fall ? and what followed the Fall ? Was not Adam the original progenitor of all men that I created to be fruitful, to multiply, and to replenish the earth ? and said, I had formed him in My own likeness ? But after his Fall, what did Cain do ? Then why dost thou marvel so much about David ? Was not I his Maker ? and do I not call Myself the Father of all men ? Yet what followed on in the posterity of the children, I shall explain to thee, in the children of David. As David was the father of his children, that rose up in rebellion against him, just so am I the common PARENT of all men ; and thou mayest as well marvel how men rise up in rebellion against their God, as marvel how David's sons rose up in rebellion against him : and thou mayest as well marvel how mankind can be so wicked, when every BLESSING they receive is from ME ; and yet see what rebellion there is in the world against

ME. Do not men rise up in open violence against ME, and want to take the power out of My hand, if they could ; as much as Absalom rose up against David, and wanted to take the throne from him ? Now I shall answer thee from thy pondering heart. Thou thoughtest so great a Promise as was made to David, his sons must have been the best of men, he being anointed a chosen servant of Mine ; but I tell thee, No. These chosen servants show the Type of Man in the Creation ; what they were created for ; and what their children departed from, like David's sons. How could I compare David with MYSELF if it were otherwise ? Is it not written, 'I have nourished and brought up children, and they have rebelled against ME' ? and so did David's children rebel against him : for the children of David are throughout the land, and have been in every age of the world, as rebellious against ME, that am the common PARENT of all men, as David's sons were against him ; and their vices and cruelty one against the other, as David's sons were one against the other. So marvel not if the children, where the promises were made great to the parents, whom thou judgest should be the best of men, and in thy heart thou sayest they are the worst of men. And—

Now thy folly I shall answer,
 From the judgment drawn by thee,
 If thou'st looked to thy CREATOR,
 And the Land in sin to be.
 If from ME first the whole did burst,
 And I did Man create,
 And yet in sin they did begin
 For to bring on their fate ;
 Then how can Man so upright stand,
 Where Promises are made,
 While Satan's roving through the land ?
 Thy wisdom weak was laid :
 Had Abraham's seed in virtue stood,
 And David stood the same,
 Then surely I who DWELL ON HIGH
 Must be *more weak* than Man,
 If Man had power to subdue
 The folly of his child,

Then how can I be JUST and TRUE
 To let mankind be foiled ?
 If Abraham's seed in virtue stood,
 I ask thee, why not MINE ?
 If David's sons in virtue came,
 And bright in wisdom shined,
 I ask thee then why Mine began
 To fall away from ME ?
 I tell you all, the things are plain :
 These things compared must be."

* * *

Very beautiful lines continue for five pages, but this is just a specimen of the remainder—

Then like the Woman now contend,
 That I may set you free
 From Satan's hand in every land,
 And from his artful power ;
 And then you'll see the REIGN OF ME,
When Satan can't devour—
 A DAVID here I'll then appear
 And bring MY CROWN to Man :
 And every promise then I'll clear,
 And show how all shall stand ;
 When from the first the Promise burst
 Unto the Woman made,
 Then Satan shall receive his curse,
 And men shan't be misled,
 Like David here I did appear,
 And like his words do cry ;
 Though he did ne'er receive the spear,
 But mark what he did say—
 " O Absalom ! my son ! my son !
 Oh, that I'd died for thee ! "
 The shadow there that did appear,
 The WORD'S *fulfilled* in ME :
 So I did die—I tell thee why :
 Because My sons I'll save.
 And yet I hear, like Absalom's cry,
 My throne they now would have.

* * *

I will now conclude this chapter with a Communication given to Joanna on the origin of evil :

THE ORIGIN OF EVIL.

(Sound an Alarm, p. 55.)

“ Now I will answer thee of the man that asked why I created the devil, knowing what a wretched being he would be. Here the wisdom of man hath taken in question the wisdom of his Maker. But know, O vain man, you must first feel the pain of sickness before you know the pleasure of health ; a man that never felt poverty, knows not what he enjoys by his riches ; neither did the angels in heaven know from whence all their happiness flowed, that I had created in the realms of bliss.

“ Therefore as worms breed in wood, so did evil breed in the devil and fallen angels. They could not believe that all happiness sprang from Me. Envy and pride entered their hearts—as worms enter into wood, till it begins to decay, and to moulder into dust. Just so did evil enter into the heart of the devil, that thought he was a created being, though not of Me, but of himself ; equal in might, majesty, and power ; and that he ought to be worshipped in heaven equally with ME. Thus evil entered his heart without My creating it ; as wood is grown, and made into timber for use, and the worms breed in it of themselves, without being there when it was first formed and fashioned ; just so did evil enter into the heart of the devil, like the worms that breed of themselves in timber, till he became corrupt all through, by pride, malice, and envy. Thus did evil breed of itself. Then I separated the evil from the good, and cast him out of heaven, with the angels that worshipped him ; and placed his power below, to show his reign ; and created man upon the earth, where he had power to tempt man, as he tempted the angels in heaven.

“ Therefore when I created man, I well knew the depth of Satan’s arts, that he would find a way to have an influence over him, as he had over the angels in heaven ; therefore I said, it was not good for man to be alone, and I said I would make a helpmate for his good, and placed the Tree

of Knowledge in the garden, that if the man ate thereof, he should be dead 'to knowledge.' But did not add the last words that I meant. Now this command was given to the man, and known to the devil, who thought if he could impose on the weakness of the woman, he should destroy the works of the Creation—and say the woman I made for man's good was for his hurt—and then prove to the fallen angels that I had as greatly erred in casting them out of heaven, as I erred in the Creation, in making the woman for man's good, to be his helpmate; but man became dead to knowledge; how then could she be for his good? And it was concealed from the knowledge of man to this day how she could be for man's good that the woman was then made—whom they judged brought the fall on man. Here with man it might appear impossible, but with God all things are possible—and the mystery is possible and plain. For the man was made of the dust of the ground; the woman was made of flesh and blood, taken from man in a state of perfection. But know he was not then the perfect man, but divided into two living souls and bodies; and Satan betrayed that part of him that I pronounced for his good—and man cast his blame on her, and ME for giving her; but on the serpent, that is the devil, was the woman's blame cast—and know the curse I then pronounced on him, that the curse should fall on him above every living creature—that he should creep on his belly, as having no foot to stand upon. This as a serpent was pronounced against the devil; and I said, I would cause enmity between his seed and her seed; and it should bruise his head.

"Now, answer Me, O ye sons of men, did Satan outwit ME? or shall I outwit him? If I do not fulfil the intent of My heart, Satan must have outwitted ME in the Creation; as he is now trying to outwit men in their redemption. But know, O vain men, if he outwits man, he cannot outwit ME, who made the heavens and formed the earth; and who knew all the depths of Satan's arts.

"Therefore I laid a plan in the Creation to make room for man's redemption by the woman that I created for

man's good, by casting her blame on Satan's head ; and that every soul will find in the end. Then will all the earth know I did not err in the Creation, when I bring in your redemption. For, every footing Satan hath got on earth must be taken away, when I come to fulfil My promise to bruise his head, and bring the curse on him as I pronounced. Then will men say, '*Let God be true and every man a liar,*' that says He erred in the Creation, and did not make the woman for man's good. But know I am a God and change not. It is man that hath sought out many inventions, to wrest the Scriptures to their own condemnation, not discerning the Lord's Body till His coming—that as *My Heel was bruised, so must Satan's head be bruised also*. But this knowledge man has been dead to ever since the Fall, which way it will be accomplished, till the glory of the Lord was revealed to the woman, that she should ask and receive, that her joys should be full, to be avenged of her adversary the devil, whose subtle arts caused her fall ; and My promises must be her plead ; and My honour is engaged to save all to the utmost, who now believe My word is '*Yea and Amen.*' What I promise I shall fulfil ; therefore as dust returns to dust, so the Creation must turn to what I created them for at first. So if it did not prove for man's good then that she was betrayed, it shall be for man's good that she pleads the promise which was made in the Creation to bring in man's redemption.

“ Therefore have I made all her prophecies more true and plain, if man can discern them through, than any prophecies given to man, that you may now begin to see the woman is your helpmate for your good. But if all were given plain and true to men, they would not want, nor receive the woman for their good, but judge they knew all themselves ; therefore I have foiled the prophecies of men, and made it more plain to the woman, that you may begin to lift up your heads, and '*know that your Redemption draweth near*' : and My words are near to be fulfilled, that Satan's curse, which was pronounced, shall fall upon his head—and My Kingdom of Peace near

to be established. But all these mysteries you must dig deep to find them : for this is the Pearl of great Price."

One of the reasons given in the Writings for their lowly garb is to keep the believers, themselves, humble and from having their hearts puffed up with pride in the possession of so much knowledge that others have not. Who would have thought that the literary pride of life was also to be tested and tried ! God indeed tries the reins and hearts of men, even to the dividing of the joints and marrow. One must be stripped of worldliness and prejudice, and filled with a teachable spirit before the great truths can enter the soul and heart and mind on first reading the books, and then later bear with courage the literary contempt of the world, if need be, in holding fast what is taught therein.

Although I have studied the works, I daresay as much as any one, yet I feel almost as far from the consummation as at the outset. There are galleries and galleries of precious jewels, and constantly a fresh entrance is made into unexpected chambers—that one marvels and asks, When are all these wonders to cease ? The answer seems an emphatic, Never. Who by searching can find out God ? As far as the Heavens are from the Earth, so are His thoughts from our thoughts ! Yet the following on and the searching and finding cause infinite delight, and God will yet Himself also delight in man. I invite the learned to this feast of good things, and assure them it will take a bench of bishops to find out even a few of the truths to perfection.

I am longing for the fulfilment of the prophecies when the "great and the learned" (which seems to refer principally to the bishops and the clergy) will diligently search into the matter, and when such a controversy will arise, that the enemies of Joanna Southcott will demand that the Box of Sealed Writings, which has not been opened for one hundred years, shall be opened, when it is promised that the nation will be clearly convinced of the truth of the visitation to Joanna Southcott.

The Communications from the SPIRIT, which form the

contents of this Box, have never been read, even by believers, but have been kept as commanded nailed up in a wooden box bound with cords.

This is a type of the Word being buried down, and as a seed apparently dead, yet having life in itself, that will spring up when the great Husbandman so pleases. The Word of God is not bound, but will accomplish that whereunto it is sent. It is also said that those who come as enemies will go away firm friends to the cause. The glory is to burst from the Altar, which, in many places, refers especially to the Church of England; all are to come to the Standard of the Church, as the three clergymen, the Rev. Stanhope Bruce, the Rev. Thos. Philip Foley, and the Rev. Thos. Webster, were such zealous supporters of Joanna's mission when she was alive. And it is said that the Centurion will surely be found among the bishops. It likewise states that the Church Prayers contain the truth with regard to this mission, only it is not, as yet, perceived. This does not mean that all must join the Church of England, as the Writings speak highly of Dissenters, too, where the hearts are good, and where there is a single eye to the glory of God and His Kingdom. No flesh or sect is to glory one above the other, but all must have the child-heart—teachable, humble, full of trust and love. Before the end it is said there is to be an enlightened nation to enlighten others, and that Christ will not come until He is the Desire of the Nations—that is, there are to be some in every nation looking for His Kingdom, and longing for Him to take His great power and reign on the Earth, and for every knee to bow in loyal allegiance. It is evident, therefore, that much remains to be done before the final end, unless the Lord indeed makes a short work.



BOX OF SEALED WRITINGS.

This Box, which has not been opened for 100 years, contains sealed communications given by the Lord to Joanna Southcott. It is strongly nailed and corded, and was ordered to remain so until demanded by the Bishops. Its opening, it is said, will convince the nation of the truth of the visitation.

Woman, the True Helpmate

DOUBTLESS, many will ask, but cannot you tell us clearly what was the object of the mission of Joanna Southcott, and what were her claims. Her mission covers the close work of twenty years, and her claims are very high. I will try to state, as concisely as I can, a few of the leading features of her work:—

(i) She was a woman chosen by God to stand at the end of the ages in perfect obedience to Him.

(ii) She was to claim the Promise made in the Fall to the Woman, that her seed (Christ) should bruise the Serpent's head, and thus put an end to evil.

(iii) She was in a special sense to be the Bride of Christ, not the only one, but set as a type, until all become brides—both men and women—and give their supreme love to Him, standing in perfect obedience as His Church.

(iv) The Comforter, the Holy Ghost, came to her in Christ's name, telling her things to come and showing her plainly of the Father. The Prince of this world was judged and condemned. The world did not receive the Comforter because it saw Him not, neither heard Him.

(v) As Woman's hand brought the evil fruit to man at first, so at the last her hand is to bring to man the good, and in that manner he must receive it. As he took it at first, so he must at last.

(vi) Woman is to be saved through child-bearing. She has suffered so much—this is to be her glory at last. Her son, her Saviour, was born of her from on high. The Seed's Seed—the SPIRITUAL Isaac, will make the barren womb to rejoice. "A BRANCH shall grow out of his

roots" (Isa. xi. 1). "He shall not cry, nor lift up, nor cause his voice to be heard in the streets" (Isa. xlii. 2). "For, behold, I will bring forth My servant the BRANCH" (Zech. iii. 8).

(vii) She perfectly fulfilled Revelation xii. in the spiritual birth of the man-child: the Church is finally to be the man-child when filled with His Spirit. Although Joanna had such a great and distinct work to do for the Lord, yet she is constantly reminded that she owes all her knowledge and all her faith to the Lord, who is the Author of our faith, and that she is not above the rest. The following few lines will illustrate this—

No more in thee they all shall see,
 Than in thy friends abound:
 And they that are thy helpers here
 Shall in the end be crowned—
 In glory bright—in robes of white—
 For brides I'll make you all;
 One star can never give the light,
 If all the rest should fall.
 So as to pride, throw all aside,
 'Tis time for all to shine;
 Nor can you say if she's the bride,
 She's higher than mankind;
 'Tis but a mark, 'tis growing dark,
 She's not above the rest:
 Observe the glittering of the stars,
 And see how all are placed.

Letters, p. 25.

That the Writings of Joanna Southcott were to be given to the world from the *pen* of a woman at last is clearly foretold, although I had not any knowledge of the prophecies relating thereto when I began this book, except that women were to bring the good fruit to man at last. For six years, from 1899-1905, I had corresponded with a clergyman, the Rev. Walter Begley, living at Hampstead, on the divine visitation of Joanna Southcott. He is well known in the literary world as a writer and an Elizabethan scholar. He was descended from the Rev. Thos.

Webster, one of Joanna's firmest adherents, and his own father was a believer. He greatly desired to resuscitate her work, and intended, had he lived, to have written, with my assistance, a life of Joanna Southcott: but he was removed by death, to my great sorrow, at the close of the year 1905.

Some years before, in the dawn of one morning in October, 1899, I felt most strongly that I was desired by the Lord to write a poem, setting forth the restitution of man to his former happiness, and the joys of the coming Millennium: "Sing for Me," I seemed to hear. It was to be in seven books, and the leading idea of each book seemed clearly outlined. I did not expect to be able to do it or to succeed, but the book at last became an accomplished fact, and many seem to have been refreshed in these strenuous times by its cooling streams, and it has been a delight to the believers in Joanna's mission, as although not naming her, it gave a general outline of the truths taught to her by the SPIRIT.

I did not think I should ever have any more work to do in that way, but in the dawn of one morning in November, 1907, I seemed to receive a clear command to write a book on the life and work of Joanna. Shortly after I obeyed, and I believe the Lord will uphold me and give me the necessary wisdom to accomplish His purpose in this. It is marvellous to me that I feel so strongly impelled—words and ideas seem to crowd in upon my mentality, almost more than I can bear in my sometimes human frailty.

It would interest the reader, perhaps, if I quoted what is said of the work of women at the end in the *Answer to the World*, by Rev. T. P. Foley (p. 54)—

THE SPIRIT TO JOANNA.

"I now tell thee the world would say, it did not all come from one Spirit, if I should take thee out of the world, and clear up every mystery by another hand—for to make the water wine: for as water thy writings appeared to thousands, but I shall turn it into wine. By all the direc-

tions of the past, I shall clear them in the end, by the same hand I began with. And perfectly so, I tell thee, I shall clear My honour in making the woman a helpmate for man ; which appears as great folly to thousands, as they say thy writings appear. For the wisdom of the Creator is blamed by the creature, and this hath been done in every age of the world ; and point out the age, that the wisdom of God was not blamed by man, when I came to visit by My Spirit. In thy heart thou answerest, there is no age but man hath condemned My visitation to the prophets ; and so, I tell thee, Adam began to cast the blame upon his Creator ; and thus all ages have gone on ; and so, I tell thee, they will go on to the end, till sudden destruction cometh upon thousands, like the sudden deaths that have been to many, and remarked in this year, 1805—and deeply, I tell thee, they will remark the end. Now I shall come to thy pondering thoughts. I said, I would clear up the mystery of thy visitation by the same hand I began with ; and thou sayest in thy heart thy hand is stopped writing ; and the writing is given to another, so if I make thee a mouth and voice, I do not make thee the hand, to end that which I made thee begin. To this I answer from the Fall. I took thy writings from thee to clear up every mystery ; for know, I said the same hand that brought the knowledge of the evil, should bring the knowledge of the good. Now, if you take the same hand, without calling the woman the same hand, you must say it must be brought by Eve, to lay the foundation for another to claim and build thereon. So, I tell thee, the hand is alike ; it cannot be changed to man ; and perfectly so, I tell thee, as thy hand began the writing, from My Spirit, so the hand of woman shall end. Then now discern what is meant by the same hand, it is not meant the hand of Eve, that plucked the evil, and brought the knowledge of the evil, shall bring the knowledge of the good ; and yet, I tell thee, the foundation was as much laid by her, in speaking the truth, and casting her blame on the serpent, as the foundation of thy writings was first laid by thy hand. And as men blame the foundation that was laid by thee,

and thousands judge it foolishness what thou hast penned, perfectly so, I tell thee, is the mystery of the Fall: they do not discern the promise; her first reasoning; and her second truth; neither do they discern the fault in man; neither do they discern how soon the curse came on again from Noah, after the world was drowned, that he pronounced upon his son. These things were not discerned by men; therefore, the blame lieth upon the woman, without discerning that Adam was as easy to fall, by the weakness of the woman, as she was by the subtilty of the serpent. But, see how the blame was cast. These things men do not discern; therefore they go on, as Adam began to cast the blame upon the woman; and My honour can never be cleared, for giving the woman for his helpmate, if I do not clear My honour, to fulfil My promise, and make her for his good. And perfectly so, I now tell thee, I cannot clear My honour, but in the simple manner I have often spoken to thee; therefore, I tell thee, I shall clear up the whole by the same hand I began with; that meaneth to be a mouth and voice in thee, to speak the words, and by the hand of women to be *penned*. But let no one judge from these words, that what I have begun by thee as a mouth and voice, that other women are to end; that I shall be a mouth and voice to them. For, now I tell thee, there are many, that if they were to hear these words, without having them clearly explained, they would say thou wert but a shadow; for they were the substance. Therefore, I tell thee, all I mean by another hand of woman is, to finish what thou hast begun; and to *pen* the words, that I shall deliver to thee and thou to them. . . .”

Thus it is clear that women have to do a great deal at the end to finish the work begun by Joanna Southcott. Personally, I have deeply regretted the loss of Mr. Begley in this matter, as I thought, if he wrote with his great literary ability and wide learning on this subject, the world might possibly listen. Such, however, was not to be. The Lord has promised to make the weak things of the world to confound the things that are mighty, and even the

things that are not, to bring to nought the things that are. Even so, Lord Jesus, for so it seemeth good in Thy sight ! In writing this work my great aim is to give to others the great blessings, and the light that I have been privileged to receive. There is no desire to found a sect, or to seek notoriety. There is no new doctrine taught, but wonderful light is given on the Lord's great plan of redemption, for which purpose He died as our Saviour on the Tree. What He purposed in His heart He will verily accomplish, and the knowledge of the Lord shall cover the Earth, as the waters cover the sea. The whole creation travails and groans under its burden of sin, but God has promised to establish His Kingdom, even here on Earth, in holiness and righteousness, and to wipe all tears from our eyes.

I should like here to quote a few texts which I think will now be read with a new light, and the new song will gradually find an echo in our hearts.

Joel ii. 28 : " And it shall come to pass afterward, that I will pour out My Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Many good men and women have had their eyes so fixed on the gathering at the day of Pentecost, that they have not seen that the prophecy was at that time only partially fulfilled, and that it was only a shadow of a yet greater fulfilment. The Spirit was not poured out upon *all* flesh, neither did the *handmaids* prophesy, and the young men see *visions*.

The writings of Joanna Southcott teach clearly that all the meaning of a text does not appear at the first perusal, that there are often many aspects in which to regard it—each important and throwing a different light : that when there is a shadow of things to come, there is also often more than one shadow, even as the sun casts a shadow different ways at different times of the day. If the shadows so often elude us, how can we hope that finite man has fully grasped the substance ? There are wheels within wheels, prophecies within prophecies, dreams within

dreams, miracles within miracles, parables within parables, jewels within jewels—all waiting for our consideration, that our delight may be in our God, and His in us. Let us lift up our heads—and consider these things—for our redemption draweth near. His name is indeed Wonderful, Counsellor, the Prince of Peace.

Psalm ciii. 9 : “He will not always chide, neither will He keep His anger for ever.”

There are texts, too, that point to Christ coming again in an unexpected way, and that to many unobserved.

Hebrews ix. 28 : “Unto them that *look for Him* shall He appear the second time without sin unto salvation.”

2 Peter iii. 10 : “The day of the Lord will come as a thief in the night.”

This causes trembling and fear to those that do not expect Him.

Luke xxi. 35 : “For as a snare shall it come on all them that dwell on the face of the whole earth.”

The Lord will not only destroy all evil, but He will ensnare us into His great Gospel net of love, and hold us safe from all harm.

The following verses on the coming of the Spirit of Truth are so important in connexion with this visitation that I will quote them—

John xiv. 16-18 : “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of Truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you and shall be in you. I will not leave you comfortless, I will come to you.”

Verse 26 : “But the Comforter, which is the Holy Ghost, whom the Father will send in *my name*, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.”

John xvi. 7-14 : “Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will

reprove the world of sin, and of righteousness and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have *yet many things* to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you."

Verse 25: "These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you *plainly* of the *Father*."

That all the followers of the Lord Jesus have the earnest of the Spirit in their hearts, I am fully aware. But let each ask himself or herself whether the experience has been a fulfilment of these Scriptures, and we must acknowledge only a part, and a very little part. In this visitation is a fulfilment to the letter in a remarkable and unexpected manner. The perfect fulfilment is probably even yet to come. Let us *follow* on to know the Lord, humbly with the child-heart.

Again in Acts iii. 19: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

Ephesians i. 13: "Ye were sealed with the Holy Spirit of promise."

Ephesians ii. 7: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ."

Read verses 15-22: "For to make in himself of twain one new man, so making peace."

Ephesians iv. 13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Ephesians iv. 30 : " And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

1 Thessalonians v. 2, 3 : " For yourselves know perfectly that the day of the Lord so cometh as a thief in the night [unperceived]. For when they shall say, peace and safety, then sudden destruction cometh upon them *as travail upon a woman with child.*"

Sudden destruction does not come upon a woman with child : her fears are usually destroyed and great love supervenes. The Lord will destroy our pride, our ignorance, our blindness of heart, and in doing so will give us hearts ready to receive His great love when He comes as the Bridegroom to His Church. But let us beware the destruction comes upon us *as a woman with child.*

Verse 19, same : " Quench not the Spirit."

Verse 20 : " *Despise* not prophesyings."

Verse 21 : " *Prove* all things ; hold *fast* that which is good."

2 Timothy iii. Read 1-7 : " Ever learning, and never able to come to the knowledge of the truth."

The verses are a true picture of the world.

Hebrews iv. 8-13 : " For if Jesus had given them rest, then would he not afterward have spoken of another day." . . . " For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Hebrews v. 14 : " But strong meat belongeth to them that are of *full* age, even those who by reason of use have their senses exercised to discern both good and evil."

Hebrews vi. Read 1 to 20 : " Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

Verse 18 : " That by *two immutable things*, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The two great events, the Word being made flesh, and afterwards the Spiritual birth—seem to fulfil this.

James i. 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Verse 19: "Let every man be swift to hear."

1 Peter i. 13: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter iii. 18: "For Christ also hath once suffered for sins . . . being put to death in the flesh, but *quickened* by the Spirit."

1 Peter iv. 13, 14: "But rejoice . . . that when his glory *shall be revealed* ye may be glad with exceeding joy. If ye be reproached . . . he is glorified."

2 Peter i. 19, 20: "We have also a more sure word of prophecy . . . knowing this first, that no prophecy of the Scriptures is of any private interpretation."

It is well, therefore, that we do not arrogate to ourselves power we do not possess, and think we all hear God's audible voice when it has ever been given to a few for the edification of others.

1 John iv. 1, 2: "Try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God."

1 John v. 6: "And it is the Spirit that beareth witness, because the Spirit is truth."

It is common in these days to lightly set aside the authority of the Bible, but it is plainly taught in Joanna's writings that God did direct the writing of His Word, and that the meaning was oftentimes concealed from the humble instruments, prophets and apostles, and the fulfilment could only be in the *fulness* of the time, when the significance would be understood by man. "It is the glory of a King to conceal a thing," lest the ever-watchful enemy circumvent the beneficent designs of His heart towards His people.

There is distinctly a second coming of Christ foretold to take place which will be unperceived by the world, as well as His coming as a Judge with all His Saints, when every eye shall see Him.

That we shall be warned of our Lord's coming is clear from the parable of the Ten Virgins, and yet many that expect Him will fall short and not enter in with joy to the Marriage Feast. Many declare they have all that is necessary to their salvation, and that they want nothing more. Why is that? Because they have never tasted the Marriage Supper of the Lamb, and do not realize what deprivation means.

Without in any way depreciating our Saviour's Atonement and His great and transcendent life on earth, yet the whole Bible to me is full of marvellous promises for the end. Every one, in a measure, believes in them, but they do not seem to live as though the Lord's coming was a reality and close at hand.

Many rest upon the inward peace that comes to a Christian, as though it were our full redemption—the earnest is there, I grant, but redemption to me means infinitely more. Some object to the visitation because they consider that God has already said all that He intends to say to man. I say, God forbid! Is His delight, as yet, with man, and man's with Him? Is there the pure language when all will praise Him with one accord? Does the knowledge of the Lord cover the earth as the waters cover the sea?

It seems natural to the finite mind of man to imagine that in his little day everything is fulfilled, and that he can fully grasp all that has been revealed up to his time. But see the mistakes that godly persons in all ages have made in that very way: the prophets thought their prophecies were to be fulfilled almost at once, and did not realize they wrote for future ages. The apostles and early Christians seemed to live in daily expectation of the end of all things. The Jews had such a preconceived idea of how the Messiah would appear that they could not receive Him in an unexpected garb. Joanna, herself, and her followers thought, and apparently with reason, that

the Kingdom of God must immediately appear. They did not expect and could not understand a spiritual birth after such tangible proof of the existence of a child. Yet the child was born, but with a body of the nature of the Father—of greater power—like unto the resurrection body—that could be caught up to God and to His throne (Rev. xii.). He was greater when He went unto the Father, or became the Father. He has seen His seed, when He poured out His soul (or Spirit) unto death, and shall prolong His days (Isa. liii. 10). Although the believers expected such a different consummation to their justifiable hopes, yet in reading the prophecies of Joanna Southcott in the light of subsequent years, how clearly it is foretold in her works that it all would die away, and be buried down as a seed, but still be kept alive by the hand of God, and of itself appear again, first the blade, then the ear, until the full corn of harvest.

How simple, yet how natural all expectations of speedy fulfilment are to our frail humanity !

Let us learn a deep lesson from the past ages—that God's ways are not our ways. Let us keep an open mind and a listening ear, lest He speak to us in vain, and we, too, miss the blessedness of His tender love towards mankind. That He loves us, who can doubt ? when He has, Himself, *first* loved us and sent His Son, out of His great compassion, to suffer with us and to die for us, that in the end He might make us indeed His sons and joint-heirs with Christ. He has again visited the world and poured out His soul unto death ; we have crucified Him afresh and put Him to an open shame. Let His great love touch our hearts and awaken such an answering chord that we give Him of our best. Let us partake of the riches of His grace, and receive of His fulness in its perfection as far as He has as yet revealed Himself. Do not let the cares of the world, or its pleasures or pursuits, or the pride of life, or the riches of wealth or learning, cause us to miss the greatest happiness that can be bestowed upon us. Rather than give up the joy which proceeds from studying these books, and the happiness in the belief that it is God's

own voice, through the Spirit of Truth, speaking to our day and generation, I would yield my life. I could not feel more strongly. I cannot deny my lifelong and firm conviction of their truth. It is only within the last few years that I have made fresh discoveries of truths of clearest lustre, which have long lain hidden. Until I followed on to know more and more of the matter, I had no idea that the wealth of almost numberless Communications, which have never been printed, lay yet to be explored. Old, discoloured, uninviting as they look, yet they contain many of the most beautiful explanations of the Scriptures, and certainly the most comforting and tender promises of love and protection to those that closely follow Him, that I have ever read.

Matthew xiii. 52: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Here is one that I have taken direct from probably the original copy in the handwriting of the Rev. Thomas P. Foley—

"ON JUDAS."

New Year's Day, 1797.

(THE SPIRIT TO JOANNA.)

When I did resign My glory—
 The cross from man I did remove;
 All their sufferings I took on Me—
 All their heavy load I bore.
 And when that I came to Calvary,
 Cried aloud, "'twas finished there."
 Now I'll tell thee what was finished,
 Perfect at that very time,
 Not a thing did I diminish,
 But the mystery's still behind.
 Now the mystery, I'll explain it;
 Satan did in Judas come—
 In the Garden he betrayed Me,
 But the mystery here is plain.
 Quickly he threw down the money,
 After Satan, he was gone;
 When the tempter, he had left him

He did soon become a man,
That was made of dust and ashes,
And had nowhere for to fly—
Conscience being then awakened,
Soon the halter he did buy.
Round his neck, he did prepare it,
But did Satan do the same?
No, I say, had he repented—
To the Cross I'd never come.
Now the mystery's deep of Judas
I will perfect here unfold—
When he did throw down the money,
And his heart did then grow cold,
Because it was the price of blood,
And it, *he* did throw down.
On the *tree* his body hung—
Let Satan hear the sound.
For this *as man* had Judas done,
When he was left alone;
His conscience pricked him to the heart
To think of what he had done.
Then if *as man* he this had done
To show his sorrow great—
Some *love* to Me, there sure must be,
And that without deceit.
His burden run him to despair—
Condemned himself—then *I* must clear.
And therefore Judas *as a man*
I never will him there condemn;
By his repentance what he'll gain,
Is all a mystery unto men.
But now one mystery I will clear
Why I pronounced such sentence there
“'Tis better he had ne'er been born,”
Or the proud waves confined his tomb.
For now I tell thee as a man,
I gave the tempter room to come
And take possession of his heart—
And now the truth I will impart.
For Judas, he did Me obey,
I told the tempter not delay,
For he was present at the time—
I told him as a man to come,
And in My chosen to appear
In My disciple that was near—
To My disciple I did say,
That Satan he must then obey.

The devil came in this disguise,
Now let the sons of men be wise—
I tried the devil—and the man,
And they appeared both as one,
No difference did then appear
But now the mysteries I shall clear.
The man he surely did relent—
Deeper than Peter did repent—
His grief was more than he could bear—
And *man* with Me received the spear
That brought him to the very tree,
Now where's *the man* condemned to be ?
Repenting sinners I'll forgive,
My honour is engaged to save :
And he *repented* AS A MAN.
Then now the devil let him come
And see if he repents alone,
As Judas did when he was gone.
And if he does not thus repent—
I say, My mind is fully bent—
To chain him to his final doom,
If in his heart he finds no room
For to repent what he hath done,
And now to copy after man :
Or else on him the lot is cast,
And he *the man* must be at last
Where I pronounced that fatal doom
To *wish* he never had been born.

The above shows such a knowledge of the human heart, and so much meaning that has not, hitherto, been understood, that the internal evidence alone conveys ample testimony of its divine origin. There are many other events in Bible history, as well as many common occurrences, that are also so beautifully explained by the Spirit in both published and unpublished Communications, that I am convinced no mortal man would have probed such depths, much less a simple-minded and, to some extent, unlettered woman. From a child my heart has responded to the beautiful spirit in these writings, and although my desire to make them known to the world earlier has been frustrated in various ways, at last I feel free and in a position to do so. Many times I have placed them before leading ministers and other well-known religious persons, but few

have desired to look deeply into the matter, but let it drop again, although all have considered Joanna must have been a good woman, and stated they found nothing in her writings contrary to the Bible. This has been a great disappointment to me, but we shall see later on how that attitude, too, has fulfilled the Writings.

The Creator knows the hearts He has formed so well, that He knows better than we how we shall act under given conditions. Therefore it has been necessary to allow civilization to run its course, and to prove the futility of the inventions of men, or the wisdom of men, to bring the human family to a state of happiness apart from God.

It is foretold in these books that man will lay heavier burdens upon his fellow-man than God will, even in the judgments to bring them back to Himself. God will put an end to sin to prevent man from continuing in a state of misery, and He may have to act sharply and severely to destroy sin, and to call men from their worship of the Golden Calf, so that He may save their souls. Look around upon our fellows, and see the strain of life imposed by man in every occupation.

Every man's work is wrong.

Have we not forgotten that we are our brother's keeper, and that, perhaps, his blood may even cry unto us in condemnation from the ground? What is the meaning of the terrible prevalence of suicide to-day? Is it not that life has become in too many cases a horror, and unbearable?

What has twentieth-century competition done, but taken the delight of commerce from men, and made it a scramble for existence and an unspeakable anxiety? Look on our engine-drivers and stokers on sea and land, and imagine, if you can, their battles with heat, signals, and danger of dire calamities to hundreds of human lives, if their efforts are ever so little relaxed. This seems to have been foretold in the following lines written a hundred years ago, and is from an unpublished Communication—

While some behind are still confined
Like meat in oven dressed :

Could'st thou be there—their anguish hear
And feel their burning breast.

* * *

And are your ships so laden now
You cannot bring them home?
Then pity they shall find in Me,
If that in man there's none.

Look at the recent launching of the *Lusitania* and *Mauretania*—triumphs of modern engineering skill and constructive art—but who thinks of the burden of responsibility laid upon the officers, especially the chief? Thousands of lives on men's shoulders, subject to the violence of the mighty deep! The call for efficiency both in the Army and Navy and in the Educational world, is sounded throughout the Empire, regardless of the burdens and responsibilities increasingly laid on officers and teachers. Any settled policy seems impossible with the fecundity of ideas which take shape in constant change in regulations and syllabuses. Among the poor want of employment is pressing upon them with iron hand. All classes are suffering; it is time for a wise and powerful God to interfere and abolish modern conditions of life, and restore man to the happiness for which he was created. Sharp and drastic may be the necessary remedies.

Those that do fear thou mock'st them here,
And do thy words despise:
In unbelief they'll strong appear,
And *too late* will grow wise.
For then their fate will be too late,
For fast will all come on—
To linger here I will no more,
I see the hearts of men.
For anger here doth now appear
So strong before My view;
'Tis time to smart, and see the dart,
For trifling will not do.
Your hearts will ache, and all will break
If I should linger on:
Then as your common custom is,
I'll surely act like man.

So now *once smart*, and see the dart,
 And aching pains be o'er :
 I see the anguish in all hearts
 With different passions torn.

The above is taken from a communication given on the Mutiny on the Seas in 1797, when Parker was hanged, which was foretold three months before it happened. This is a shadow of things to come.

God's love and tenderness to his ancient people, the Jews, is apparent throughout these Writings. The following is from an unpublished Communication given in 1797, which is in the handwriting of Mr. Foley, who copied it from W. B. Jowett's MS. It is on a dream of Joanna, which is set as a type to the Jews—

For I have called a *Second time*
 My Bible's near at end :
 For by the Spirit and the Bride
 My Kingdom is at hand.
 Now if the Gentiles this begin,
 They'll make their calling sure,
 I've let them know from whence they spring ;
 And bless their labours here.
And if the Jews do now refuse,
To join them hand and heart,
 I will not trifle long with them,
 For they shall feel the smart.
 But now thy dream I will explain,
 For it, I say, was deep—
 The woman in thy arms to fly
 Just in a fainting fit.
 Two lovers she had got below
 And trembling them to see ;
 For when the footsteps she did hear
 She closely cleaved to thee—
 Their sight was more than she could bear,
 Her face she hid away,
 And pale and trembling, thou dost know,
 She did her lovers see.
 But mildly on her both did look,
 And I shall look the same ;
 As God and Man I then shall come,
 And they shall know My Name.

Because this woman was "the Jews,"
 And trembling they will be,
 When they believe the perfect news,
 'Twas they that murdered Me.
 And that I am their lover still,
 They'll tremble at the sound;
 But in My arms I shall them heal,
 And they shall know My perfect Will.
 By the Jews I'll prove My honour
 To this day it is maintained;
 From the Jews then came My Mother,
 And for Me the Jews were slain.
 All is written in My memory
 I shall now the truth unfold.

* * *

Much that is especially interesting to them follows, and it is clearly taught in many places, that if Satan had not entered into the Jews at the Crucifixion, as he also did into Judas, Christ would not have been put to death by man alone. Christ will clear His honour by laying the Axe to the Root of the Tree of Evil, which is the Devil. All that is not profitable must be cast into the fire and burned.

It will explain many difficulties if I quote a Communication given in 1804, on Hell Fire—

THE SPIRIT.

"And now, I tell thee, when soul and body are united together, it is impossible for man to be in hell with the devil; for who can dwell in devouring flames? therefore death and hell must give up their dead, when I come to the final day of judgment, to swear by Him that liveth, that time *shall be no more* under the wrath of the devil—and to unite the soul and body together: but it was I who spake within thee to say the salamander could live in the fire, because he drew his life from the fire; but could man live in the fire? I tell thee, No! And now I shall answer thee, of men's saying this hardeneth men to sin. I now answer thee: That man who is hardened to sin by My mercies, is an object that I despise; an object that shall never dwell in heaven with Me."

There is also an interesting Communication given in

1811 on the words "Everlasting and Hell Fire." I will give a few of the concluding lines—

"Those who reject all My offers of love, and join with the enemy, with him, I tell thee, they must go into everlasting fire, which is prepared for the devil and his angels; because I have told thee it was prepared for him at first. But why is it called fire? because it is a fire of anger, hatred, and malice, against God and man:—*but let no one vainly suppose that the word 'Fire' means that man will be cast into burning flames*, for that is more than man could bear; but it is the fire of men's conscience, and Satan's malice, that is compared to a fire. And this, I said, men must be cast into who despised all My offers of love, and join with the devil in every cruelty; with him they will have their part and punishment, as I have already told thee, till the judgment day."

There is another important unpublished Communication showing the meaning of the Bottomless Pit to be a state of unrepentance; when man has begun to repent he begins to ascend out of the pit and loses his unhappiness and misery, and has found the bottom from which he can climb upward.

Many Communications show the folly of believing that all is ended with this life as regards a change of heart, and it emphatically states the judgment day will find man in a very different state of mind from that in which he departed from this life. Nevertheless, the wicked have severe punishment meted out to them both in this world and the next. "As the tree falls, so must it lie," is explained to have quite a different meaning from that generally held. Even the fallen tree is said only to be left by man for a little time, and then it is put to some useful purpose.

I think I have quoted sufficient to show the great importance of the Communications to mankind. It is difficult to choose among such a vast field what to place before the public in this initial effort to resuscitate the work of Joanna Southcott. All the Communications seem to me of the highest moment to the human race, and much

more needed now than they were at the time they were given. It is necessary for each reader to determine whether these writings can be accepted as being really the voice of God coming to man through His chosen instrument. To me, they are incontestably divine. God used divers angels as messengers in transmitting His Communications to Joanna: only on a few occasions did the Lord Himself actually approach her, and then the spirit was so powerful, it was almost more than she could bear. If we cannot accept the Communications as divine, and as the message of God, in these latter days, direct to mankind, it is extremely difficult to accept them at all. The claims are so high, and the prophecies are made with such authority, that they are either the most blasphemous ever published, or they are true and we must accept them. That they are blasphemous cannot be maintained, as there is not a word or a line but redounds to the praise of the Almighty, and shows His mercy and tender love to His creatures to be beyond our fairest dreams. The visitation could not have come from a spirit of evil, as Satan cannot be divided against himself. The sure promises contained in the Woman's Word that all evil will have an end, show that God will make no compromise with ill, but will thoroughly purge His floor. The teaching in all the Writings is fully corroborated in the passages of Scripture abundantly quoted: therefore, the Word given to Joanna has a sure foundation, which all gainsayers will be unable to overturn. The truths contained therein are indisputable, and shed new light and glory on God's ancient Word. Verily, the times of refreshing are come from the presence of God, and a perfect gift has been bestowed upon man from the Father of lights, in Whom is no variableness neither shadow of turning. As it was in the beginning, is now, and God has abundantly honoured woman—the weaker vessel—in her great motherhood, and will confound that which is mighty, and will yet prove her an indispensable helpmeet.

The Bride and the Marriage of the Lamb

A HUNDRED years ago, vulgar ridicule mocked the idea of a woman standing in perfect obedience to her Lord, being set as a type of the bride to mankind, to draw all who will unto Him in the same tender relationship and love. If He be lifted up thus on high, He will draw all hearts unto Himself and will gather us into the secret chamber. In the secret of His presence we shall learn deep truths hitherto undreamed. That Christ should indeed come as the Bridegroom, and the Bride take a definite personality as a type to our race, did not occur to our mortal mentality. But what more beautiful than that a woman in the fulness of time should stand in perfect obedience and have her heart powerfully drawn after the Lord, and after twenty years' visitation of the Spirit, that her soul should be so knit with His, that He could seize her nature and make it His own, and the result to the world be greater when He went to the Father, than even the union with humanity in the flesh, when the Son was begotten not made of the woman ! The spiritual birth is greater than the temporal—marvellous even as that is—the spiritual body greater in power than the Word when made flesh and dwelling among us ! As the Father is, so is the Son : His body after the resurrection was to our finite mind incomprehensible. It appeared and disappeared—could be felt, could eat, drink and speak ; yet vanished at will. This being so, what more natural in the spiritual world, than that a spiritual body should be felt, be full of life, and yet vanish as foretold in Revelation xii.—be caught up to God and to *His throne*, to rule the nations with a rod of iron (or with strength, and that which cannot be broken) ?

It is not at all what we should have imagined could ever happen in the world—then why should Joanna Southcott have such a strange conception either in mind or body ? In what human heart or mind would such an idea have ever entered ? No, the plan was beyond our thought or conception, concealed alike from men and devils. In the fulness of time God sent His Son made of a woman, made under the law, to *redeem* them that were under the law—that we might receive the adoption of sons (Gal. iv. 4). This does not lessen the redeeming work of Jesus Christ, because it is through Him only we can be saved. We have the earnest of our redemption in our hearts, but the fruition, though yet delayed, will only too surely—thanks be to God—take place. When we see the fig-tree putting forth its healing leaves, let us lift up our heads and look up, for our redemption, to wit, the redemption of our body, draweth nigh. The healing leaves from the Tree of Life (woman) have come, and will be soon scattered broadcast among the nations.

It will be seen in Joanna's books that neither she, herself, nor her followers understood the meaning of the spiritual conception, and were, in their simplicity, looking for a temporal birth, and for a king to come in power at that very time and reign. How like the Jews in their anticipations of the Messiah ! How disappointed they were in the lowly birth and ignominious death ! How the disciples even forsook Him and fled ! How surprised they were when told *by the woman* He had risen again, and had appeared first unto her ! Verily His ways are not as our ways—neither His thoughts our thoughts !

It certainly comes as a shock to one to find that there is a new and totally unexpected meaning to well-known texts, and often to those we considered already amply fulfilled. But when this shock passes, the transcendence of the Wisdom of the Almighty God bursts upon us, and we, adoring, fall at His feet. "That God in the *fulness* of time should send forth His Son made of a woman" is a text in point. We need not take away the earlier fulfilment that has been a joy, but we can now enter upon our

richer knowledge and richer possession. "Being born of the Spirit," we did not at all realize that there was to be this spirit touch with our humanity, which would ultimately make us joint-heirs with Christ. We have limited the whole meaning of so many texts to the earnest in our hearts of the good things to come. It seems natural to mortal man to imagine he grasps a fuller knowledge than he actually possesses, and his mentality seems almost to insist on the instant fulfilment of prophecies, if they are not, as he thinks, already accomplished. This is so a part of our being that it, doubtless, serves a useful purpose in making us zealous and imparting a sense of the reality of things in our day and generation; but we need careful self-examination to keep our vision from being too circumscribed, otherwise the fire of our zeal may blind us to the unfolding of God's eternal love in the redemption of the world. That Christ would be indeed very God and very man, and come as a Bridegroom, did not enter our minds, neither that a woman should be a special type of the Bride, ultimately to be the Church. Yet in Isaiah liv. the whole chapter clearly foretells such a woman: "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee," etc. "The spirit and the Bride say, Come." There are so many texts that prophesy of this visitation that it is impossible for man to contend with his Maker, and try to disprove the Woman's Mission from Scripture; it is so abundantly verified that if we oppose we must be broken and fall. What more beautiful than for a little child to lead us? For a little one to become a thousand, and to vanquish the strongholds of evil? What more fitting than that woman should be abundantly honoured by God at last, and her hand perform the last graceful act and place the coping-stone to the glorious building, the heavenly Jerusalem coming down to men?

What more gracious than that the promise made in the Fall should be claimed by a woman at last, and at her entreaty her arch-enemy be overthrown? Women have been by far the greater sufferers under the transgression; what more beautiful than her exaltation at last by her great love to both God and man? She hath *loved* much and to her much is given. This in no way detracts from the position man holds under the Creation, but he is incomplete without his helpmate, and is, as he was pronounced, *not good alone*, neither is before the other in the Lord, but both as one. "What God hath joined let no man put asunder."

Other important texts are Isaiah lxvi., from verse 6: "Before she travailed she brought forth; before her pain came she was delivered of a man-child." "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion¹ travailed she brought forth her children." As verse 7, I consider, was perfectly fulfilled in the event that took place, so will Zion now travail to bring forth her children. By Zion, I mean those who are publishing peace and longing for the Lord's kingdom to come on earth as He has promised; and it is promised that the new heavens and the new earth that the Lord will make will remain, and the children's seed and name remain. Now is the time that Zion must travail, or work; and as soon as we work, the eyes of the people will be opened, and they will no longer see men as trees walking, but will see the glorious destiny of man, and the great spiritual truths the Lord is waiting patiently to teach us. We see the marvellous developments of the science of the natural world under the skilful hands of its devotees, why do we not also expect greater, ay, much greater, developments in the spiritual world when the Lord Himself stoops to our nature's night to teach us?

Let us become poor, or contrite in spirit, and yield our wills to the Lord, that He may be able to abundantly bless us, and make us indeed sons of light.

¹ Zion means where God visiteth.

There is a Communication given by the Spirit to Joanna in the book published by William Sharp, *Letters and Communications* (p. 79), which explains Christ being in the Woman's form ; it is as follows—

June 26, 1804.

“ But should I appear in My OWN PERSON—should I appear in MY OWN POWER—should I appear in My own MAJESTY, you would all tremble to stand before ME. Therefore I am come IN SPIRIT in the Woman, to declare My Father's will unto men. You are My two witnesses against the Devil—Fear not, Lydia ; be not terrified, My friends, for I AM in THE SPIRIT, and I will destroy your enemy ; I will destroy My adversary. Warn My disciples ; for I will come in MAJESTY and GREAT POWER ; but how could you bear it, if I came in MYSELF, to declare these things ? No, I tell you, I must come in the Woman, to destroy all the works of the Devil—and in THE WOMAN I NOW APPEAR. Therefore, Satan, feel thy doom ; thou hast belied her—thou first betrayed her—and now she hath obeyed ME thou hast belied her. Therefore thou shalt feel the rod of My vengeance ; and a new gallows shall now come for thee : here are My two witnesses, to witness against thee. Fear not, ye women ; fear not, My Lydia ; fear not, My Mother ; fear not, My Sister—I will be your Saviour—I will be your Conqueror—I will tread the liar between My feet ; he shall feel the weight of My fury ; he shall tremble and fall before ME. I am present in the WOMAN'S FORM—but in My OWN FORM you could not bear ME ; therefore I come in the Woman, in a way that ye can bear, to declare My loving-kindness to the children of men. My FAITHFULNESS and GOODNESS I will not keep back : For with the faithful I will deal faithfully ; and with the upright now I will deal uprightly ; but with the froward I shall deal frowardly ; and with hell I will deal with fury ; for he shall not walk up and down in the earth as he has done ; I will cut him off—and walk up and down in his room ; I will claim the KINGDOM for MY OWN, and I will walk up and down in it ; I will come

in MAJESTY—I will come in POWER. But should I appear so now, you women would fear and tremble! But fear not, ye women, I AM with you—I will protect you—and I will destroy your enemy that came with lies against you.”

The above Communication was given ten years before the birth of the child: she had no idea of what the full significance of coming IN POWER in the WOMAN’S FORM meant—that a little child was indeed to lead us, and that we must receive the kingdom as a little child.

There is yet a great deal in the Writings to be fulfilled before the kingdoms of this world become the kingdom of the Living God: but it is stated that all that the Lord will do upon this earth is foreshadowed in the Woman’s Word. There is a glorious future for the human race—past our utmost thought—and well worthy the beneficent character of our God. After the necessary drastic treatment, which our forgetfulness of God has brought upon us, is over, there will be an enlightened nation to enlighten others, and many will go out from this nation to other lands to carry the good tidings of peace, and the speedy coming of the Lord in power and glory to reign over the earth.

This is very plainly stated in the Seventh Book of the *True Explanations of the Bible* (p. 20).

THE SPIRIT TO JOANNA.

“Now come to the Eleventh of Revelation, when the earthquake had destroyed the tenth part of the city, and thousands were slain: the remnant that were affrighted gave glory to the God of Heaven. But how could this glory be given in the midst of judgments and distresses, if they were not warned of the end to know of the glory that should follow? If this was not known to man, fear and confusion must fill the whole, fearing the same destruction that had fallen upon the one might fall upon the other. Do the affrighted nations now that have no knowledge of the change that will take place, do they give glory to God for what has already happened? Are they not alarmed, fearing the end, and what shall come upon them? for

they have no knowledge of their deliverance. And without the visitation of My Spirit to warn men of the end, My Bible can never be fulfilled. Know what is written, hold fast that which ye have, till I come. And he that overcometh and keepeth My works unto the end, to him will I give power over the nations. Here let men discern how My words are left on record to warn men of My COMING; and to warn them of the END, that they which keep My works shall have power over the nations. Now power must be given to man in the end; power to convince and power to destroy. Therefore as I told thee at first, I now tell thee again, there must first be an ENLIGHTENED NATION—an ENLIGHTENED PEOPLE, full of knowledge, and full of faith; to warn all nations, convince all nations, and to awaken the nations, that they may be *looking* for the coming of the Lord.”

Here it is clearly taught that there is to be a nation ready, prepared of the Lord—to carry the good news to other peoples, and in several other places in these Writings it is plainly stated to be England that is to be the land the first enlightened—the first redeemed. “The Isles shall wait for His law.” It is a special privilege because of the birth of the Prince of Peace in this land, also because of the warmth of the love to God shown in carrying the Gospel to the heathen in foreign lands. What we call “Foreign Missions” began about the year 1797, when Carey set sail for India. People have often wondered why the movement was not begun before; but it is distinctly stated that after this Visitation the Lord would begin by the Heathen and go on to fulfil the second Psalm from verse 6. “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Kiss the Son, lest he be angry, and ye perish from the way.”

This expression, “break them with a rod of iron,” coin-

cides with that in Revelation xii., where the child is to be caught up to God, and to His throne, and to rule the nations with a rod of iron. This requires to be read with other passages to get fuller light on the text: iron means strength; we must put aside the idea of cruelty, as God cannot be cruel—God is good and God is love. Then the rod of His mouth, Micah vi. 9: “Hear ye the rod, and who hath appointed it.”

It will be found on reading more and more into the writings of Joanna Southcott that old texts shine with ancient fires rekindled: the Miracles and the Parables all live again with surpassing interest.

The “Incarnation,” which has lately been such a subject of controversy and unbelief, is brought much more clearly to our comprehension. God has, Himself, condescended again to visit us powerfully, and to explain the deep things concerning Himself and His Bible. It is impossible for man by arguments to controvert the great truths taught therein: they speak from the great heart of God direct to our hearts, and speak with the powerful insistence of the Holy Spirit. There is a continuance of the above Communication on England becoming an enlightened nation and the people looking for the coming of the Lord:—

“But how can this be done by man without the visitation of My Spirit, to show them the time is at hand, and to lay everything plain before them? Now discern what followeth upon the nations; they shall be broken to shivers as the potter’s vessel; and these things must come upon the nations before they will regard the warning or accept the invitation. Now let them weigh the Revelation through. ‘Behold, I come quickly: hold that fast which thou hast, that no man take thy crown from thee.’

“But did I come quickly in the days of My disciples? did I come then when the warning was given? Was My Bible then fulfilled? But thou sayest in thy heart, the words were then spoken, ‘I come quickly’; to this I answer, if the words had not stood on record, and spoken as though they were to be shortly fulfilled—then after My visitation in the Spirit, there would be room for the

world to dispute, that there were no such words on record for man to expect, but they must look to the words, '*Before the hour of temptation which shall come upon all the world to try them that dwell upon the Earth*' ; and then followeth, 'I COME quickly'" (Rev. iii. 10, 11).

As I said before, it is difficult to stop quoting such valuable teaching. From what I have read in these Communications it is quite evident to me that when passages in the Bible are in our own minds set aside as of little value, because we see nothing in them, it is not that they are worthless, but that *we* are ignorant, and have not listened to the Spirit of Truth, "Who will teach us *all* things."

Neither the Jews nor Gentiles have fathomed the depths of God's tender love and His wisdom in first concealing the meaning and then fulfilling the vision given to St. John as stated in Revelation xii. Present day divines readily acknowledge that the explanation of the woman being the Church, and again the man-child a section or one hundred and forty-four thousand of that church, does not seem to be a satisfactory fulfilment of that remarkable chapter. But when we come to the actual unfolding of the divine plan, we are amazed at the marvels it contains, and the woman indeed becomes a great wonder to the dwellers on the earth. Who would have thought that there was to be a fulfilment that would test mankind, even perhaps in a greater degree than the Jews were tested in the days of Christ on earth ? How perfectly God knew what would be the state of men's hearts in the days of our boasted civilization and culture ! How clearly He foresaw the literary arrogance ; the hyper-criticism of revered truths ; the lowering of the deity of Christ to the standard of poor frail humanity ; the impotence of the potential Christs !

This is an age of great upheavals both temporal and spiritual, and of strenuous seeking after greater light. A greater light has come into the world, to give comfort to our inmost heart ; to illumine the dark sayings in Scripture that have long lain hidden ; to show us things to come ; and to give joy and happiness in our egress from this lower

world to that higher life, which can now mean so much to us in its transcendent glory. The Mighty Counsellor is at hand ; His name is Wonderful ; on His shoulder is the Government ; He will yet gather home His Bride—the Church—in peerless beauty. His counsel is within our reach—we have but to put forth our hand—“ Lo, in the volume of the book it is written of Me.” “ The Spirit and the Bride”—the Woman, the true helpmeet for man—“ say, Come.” She hath made herself ready, all things are now prepared ; the Alarming Drum is sounding ; the Midnight Hour draws near ! Are our lamps burning bright ? Have we provided ourselves with oil ? Are we the friends who have been told our Lord’s will, and have been made acquainted with what He will do upon the earth ? Are we watching at the door, that we may enter in with joy unto the feast—or shall we enter in and there be found speechless, not having on the Wedding Garment provided by our Lord ? Have we despised the lowliness of His handmaiden, and refused His offers of love ? Have we not quenched the Spirit and despised prophecies ? Should we not have known the tree by its fruit, and the seed within itself which will yet bring forth fruit to our condemnation and undoing ? Oh, “ who hath believed our report, and to whom is the arm of the Lord revealed ? ” For He is indeed grown up as a tender plant, and as a root out of a dry ground. His Spirit is made an offering for sin : He has seen His seed ; He has seen the travail of His Spirit and shall be satisfied. He will justify many, for He will bear their iniquities ; Isaiah liv. : “ Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent ; and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ; For thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not ; for thou shalt not be ashamed : neither be thou con-

founded ; for thou shalt not be put to shame ; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband ; the Lord of Hosts is His name ; and thy Redeemer the Holy One of Israel ; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee ; but with great mercies will I gather thee." Read to the end of the chapter.

The Scriptures abundantly testify to the truth of the whole of the visitation to Joanna. The old, old way is shown to be brightened by numerous lovely by-paths, which all lead invariably into the strait and narrow gate. The lovely Song of Solomon, with all the richness of its eastern setting, becomes one of transcendent beauty when the meaning of the spiritual fervour, and the depths of love and tenderness of the divine and also of the human heart, are more clearly understood. The type of one woman as the Bride, standing in perfect obedience to her Lord, at the end of time and as the Tree of Life restoring the good fruit to man, appeals to us with irresistible force. The facing of a hostile world for twenty years made her lean, indeed, strongly upon her Beloved ; by her great faith she has become terrible as an army with banners, and the banner over her is love. The Bride—a woman over sixty before the culmination of her mission was reached—with all earthly charm to create desire departed, was filled with spiritual grace and beauty, that had been unfolding daily for many years. Nothing carnal can compare with its peerless beauty, in its spiritual glow of holy fervour. Her soul was knit with her Beloved's, for He was hers and she was His. The Father of spirits in His condescension stooped once more to mortal man, and made the great invisible bond of union that enables us to be joint-heirs with Christ, and this mortal to become like His glorified body and put on immortality.

The risen Christ that has put on incorruption has

closely touched our human frailty, and once again mankind is raised by contact with the divine. Our help is indeed laid on One that is mighty. The Spiritual is greater than the Temporal—the Unseen greater than the Seen—the Father of a Spirit, the Holy Ghost, the third Person in the glorious Trinity, has performed a greater work than the manifestation in the flesh. Greater things than these hath He done, because He has gone unto the Father.

The Song of Solomon, under this aspect of referring at first to a particular woman as a type, and that woman filled with the highest spiritual beauty, becomes a song of surpassing loveliness, and a new revelation of the divine love and tenderness towards mankind ; and indeed a New Song in which all will one day join as the Church of Christ—the New Jerusalem—the Spiritual Bride of the Lord—clothed in the wedding garment. The miraculous wine at the great Marriage of the King's Son will be drunk in the Father's Kingdom, and will make glad, ay, very glad, the heart of man—the best wine has been kept and the Governor of the Feast will pronounce it good.

I will conclude this chapter with a Communication on the Song of Solomon (*True Explanations of the Bible*, p. 154).

“*Solomon's Song*, viii. 3, 5, 6 : ‘ His left hand should be under my head, and his right hand should embrace me. Who is this that cometh up from the wilderness, leaning upon her beloved ? I raised thee up under the apple-tree : there thy mother brought thee forth : there she brought thee forth that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm : for love is strong as death ; jealousy is cruel as the grave.’ *Chap. vi.* 10, 11 : ‘ Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners ? I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.’ *Chap. v.* 2, 3 : ‘ I sleep, but my heart waketh : it is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled : for my head is

filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?' *Chap. iv. 15, 16*: 'A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.' The contents of this chapter: 'Christ setteth forth the GRACES of the CHURCH.' *Ver. 8*: 'He showeth his love to her.' *Ver. 16*: 'The Church prayeth to be made fit for HIS PRESENCE.' *Ver. 8*: 'Come with me from Lebanon, my spouse, with me from Lebanon.' *Chap. ii. 11, 12, 13, 15, 16*: 'For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lilies.'"

THE ANSWER OF THE LORD.

Now I'll begin from Solomon,
 E'er thou dost further go.
 They say that all is to the CHURCH—
 And I shall make it so:
 But unto all can they now call,
 And let the CHURCH appear,
 To say, "we're thine, and thou art mine,"
 And boldly answer here,
 That from the HEART they can impart
 To PROVE they're so with ME?
 I tell thee, no: all hearts I know,
 And every heart I see;
 Though unto *all* is now the call,
 But all will not comply;
 The CHURCHES here cannot appear
 To say—"in us does lie—
 That we are thine, and thou art mine":
 No: every heart I see,

They cannot bring it to the CHURCH,
 Till all in heart like thee
 Do join the same to have ME come—
 The CHURCH must here stand mute,
 Till they with thee united be
 To strike unto the root.
 The foxes here, I mean to clear,¹
 To take them all away ;
 My tender vines do now appear,
 The branches so do lay,
 To join with thee ; all flesh must see,
 I tell thee, 'tis not so,
 That all the branches in the Church,
 Like those, with thee do go.
 So here are some the branches come,
 And entered in the VINE ;
 But unto all it so must come
 Before the CHURCH be MINE,
 To answer here as doth appear,
 They both are joined as ONE.²
 But from the lilies now appear,
 To feed with them I'm come ;
 As lilies white, before your sight,
 So white I'll make them all.
 The flowers here do now appear ;
 The singing birds do call,³
 That they are clear, the TRUTH is here ;
 The turtle's voice is come,
 To bring in PEACE, let tumults cease ;
 A turtle must be known,
 How Peace from HER did first appear,
 The waters to abate :
 So now the turtle's voice is here,
 To tell you all your fate—
 That I AM come for to bring in
 My every tender vine ;
 And all the foxes shall be seen
 To perish in their time.
 So here's the call, to one and all—
 My CALLING is begun ;
 And if with ME you joined will be,
 Unto the VINE now turn ;
 Then I'll appear to answer here,
 And say that you are MINE :

¹ Chap. ii. 15.² Ver. 2.³ Ver. 12.

And so MY KINGDOM you shall share,
 And I shall call you MINE ;
 And you the same may claim MY NAME,
 To say you're joined with ME.
 So here's the CHURCH I'll never blame ;
 For in the clefts you'll see,¹
 That I am come to visit Man—
 That is the ROCK for ALL,
 And so with ME you joined may be—
 The foxes down shall fall :
 I'll take away, I now do say,
 All that do hurt MY VINE.
 Now see MY BIBLE, how't doth lay,
 A warning to mankind.
 If I appear the whole to clear,
 The Foxes to destroy ;
 Then where's the man with ME can stand
 That won't the whole enjoy ?
 So now appear the sword is near,
 That will destroy My Foe ;
 The valiant Men expert in war²
 Must now in valour go,
 Till they bring in their EVERY KING,
 Where WISDOM strong is placed ;
 For every victory they shall win,
 And all MY GOODNESS taste.
 So come with ME, you all shall see
 What wonders will appear,
 When I from Lebanon do come,
 My SPOUSE in all to clear !³
 My SPOUSE you'll see is joined with ME ;
 My SISTER, and my BRIDE ;
 And MY BELOVED, all shall see,
 Doth in MY TRUTH confide,
 Till I shall come to dwell with them,
 As it is said before ;
 Because their LOVE I now shall prove
 My HEART hath ravished here
 Better than wine, behold the time
 That all these things did come ;
 And every age call you to mind,
 And see if e'er 'twas done,
 Like SISTERS here for to appear
 Espoused in LOVE to ME,

¹ Ver. 14.² Chap. iii. 7, 8.³ Ver. 11.

Wishing to bring MY KINGDOM here
That they may dwell with ME :
But I am thine, and thou art mine,
Is now their *every* cry.
Now tell ME if there was a time,
My chosen friends were nigh,
For to appear, as these do here—
Invite ME to 'come down,
Into the Garden to appear ?
This Earth shall so be found ;
For as at FIRST it so was placed,
I'll make it so for Man ;
Like PARADISE the whole shall burst,
When I do end MY PLAN.
My SPICES here shall then appear,
And strongly fly abroad :
And in the SPIRIT I am here,
To let men know their LORD
Is come to clear the BIBLE here :
For all I'll now make TRUE.
I tell you all 'tis time to fear,
That mockery do pursue.
For now see plain, ye sons of men,
The way MY CHURCH is placed ;
It is of WOMAN I'll maintain,
To make MY LOVE to burst,
My SISTERS here and SPOUSE appear—
Mark how the whole go through ;
Then how the Church can you now clear,
To prove 'tis done by you ;
When you stand out so full of doubt,
And all the TRUTH deny ?
The mysteries no man did find out,
Why that the Church did lie
So to compare with WOMEN here—
My SPOUSE and SISTERS too.
See how their love to ME is dear,
Bring all before your view ;
Then you must say another way—
“ We cannot here dispute :
We see their love for CHRIST doth lie,
To *strike close to the root*
That did begin to bring in sin,
That men might God despise ;
But now we see the hearts of them,
They've surely done more wise ;
Then can we clear HE is not here,
Their every heart to draw ?

Then sure HIS LOVE, we now must prove,
Doth with these women go."
So I'll appear the whole to clear,
The CHURCH I'm come to call;
And see if they will join with ye,
And full of LOVE be all.
Now if't be so, My LOVE they'll know
I equal shall return;
For where I see your Love to flow,
Mine is more strong than Men's.
So now appear My VOICE to hear,
And open to the sound;
For as the words are mentioned here,
They're in these Women found.
Then how can Men the Trial stand,
That do the truth deny,
When you do see the ways of ME
Do like My BIBLE lie,
To prove to all this is the call,
MY KINGDOM is at hand?—
And as the words are mentioned here
The perfect truth does stand:
The Vision¹ see, was shown to thee—
Wet with the dew I'm come;²
Thou knowest My hair did so appear,
And I no coat had on.
So every way, I now do say,
The likeness doth appear;
Thou saw'st the sweat upon My face,
With wet, disordered hair.—
With tears within thou dost begin,
My PERFECT LOVE to see:
And I thy Love would stronger win,
But weakness I do see,
When I impart to thee MY HEART,
How it in LOVE is come
To waken all, to hear the call,
That unto ME will turn.
Under thy head My Hand was laid,
My Breathing thou didst feel;
And so I'm COME to rescue MAN,
The WOMAN'S FALL to heal.

¹ See the Vision in the Book printed at Stourbridge, by the Rev. Mr. Foley, in 1804, p. 109.

² Chap. v. 2.

Then WOMEN here must first appear—
 And first they did begin;
 And now at last they so are placed,
 When I come to explain
 My BIBLE here, to prove it clear,
 How every thing has stood;
 And thy BELOVED thou didst fear
 Had left thee, as A GOD,
 When *Satan strong to thee did come*—
 Let all Men hear thy cry—
 “That MY BELOVED he is gone;
 I knew not where HE lay!—
 Till I again in LOVE did turn,
 And in thee did appear;
 Then thy BELOVED must be known,
 Is strong in SPIRIT here.
 Then now let Men in Love begin
 To ask thee where I’m gone,
 That in the SPIRIT thou hast seen,
 And felt MY POWER strong?
 But ’tis not so, thou well dost know;
 I always do abide
 In POWER STRONG, as I did come,
 Though in ME thou’st confide;
 Because that here I do appear
 In SPIRIT now with thee:
 But if too strong I here should come,
 It is too strong for thee
 Always to bear, I tell thee here,
 Therefore, I lead thee on,
 A gentle manner thou can’st bear;
 But let MY POWER be shown,
 What I shall do, they all shall know,
 When to the purpose come,
 The words are now before thy eyes,
 I’ll answer here to Man:
 Under thy head MY HAND was laid,
 My left hand did appear;
 My RIGHT HAND see embraced thee,
 When Breathing strong was here.
 Then now see plain, ye sons of men,
 The way I’ve led all on:
 It was to WOMEN, not to MEN,
 I in this POWER did come.
 Now tell ME plain, ye sons of men,
 What WOMEN do appear
 That on the LORD so strong do lean
 When all are baffled here?

I've raised thee up, so *all* may hope,
 The end for *all* is near.
 The apple-tree was shown to thee¹—
 Thy birth did so appear ;
 As from the fruit, let all be mute,
 The orchards did abound,
 Wherein thy birth I did bring forth,
 Let all men judge the sound :
 The nuts to thee were shown by ME,
 Thou knowest, in ninety-two.
 The Garden here I mean to clear,
 The Orchard in thy view,
 Where thou didst see the nuts to be,
 But then that fruit did fall ;
 The Vineyard *then* I showed to thee,
 The VINES should flourish all
 That did appear : I told thee there
 The BUD was on the VINE ;
 Or on the trees that joined were
 In HAND and HEART with MINE.
 So weigh the whole, then men must fall
 That with thee do dispute ;
 My BIBLE must surprise them all—
 I've fixed thee to the root
 That is to come of AGES strong—
 I ask them who is she
 That's looking for the morning here,
 These wondrous things to see ?
 Fair as the moon SHE now is come,
 For all her words are fair,
 The power of darkness to unthrone ;
 For now her light I'll clear,
 Light in the darkness it hath shined ;
 But yet concealed from Man ;
 But now I'll further tell MY mind,
 Her light as clear is come,
 As *Satan's first*, when he did burst
 The Woman to betray :
 But now as fair, I tell you here,
 Her Promises do lay.
 Clear as the sun her light is come ;
 My BANNER doth appear,²
 That is of LOVE, I now shall prove,
 And terrible 'tis here,³

¹ Chap. ii. 3.² Ver. 4.³ Chap. vi. 4.

To overthrow her every foe.
So all these lines weigh deep ;
Judge if a WOMAN so could go,
Without the LORD did speak ;
I tell you plain, ye sons of men,
You've drawn your judgment wrong ;
For when you see the lines of she,
Yourselves you must condemn ;
Or, you must blame your God to shame,
This way to raise her up ;
These wondrous visions for to see,
To strengthen all her hope ;
And sickness here that did appear
Like one condemned to die ;
Then why her sickness should I clear
To fill her with a lie ?
If 'twas not true, before My view,
The vision she hath penned,
I'd ne'er let her to go through
Still leaning on her FRIEND ;
Judging 'tis ME, they all shall see,
Thy HAND and HEART resign,
Thy life and all give up to ME—
And now I tell thee, Mine
Shall be the same—so know MY NAME,
To rescue thee I'm come.
So WOMEN here in LOVE appear,
You'll find MY LOVE is strong
To free you all from ADAM'S FALL :
If EVE brought in the *first*,
Of *sorrow* here that did appear,
Then I'll bring in the LAST ;
For JOY shall come *the same* to MAN ;
So now the WOMAN see !
MY CHURCH upon HER it must stand,
As WOMEN joined with ME.
So I'll end here, and say no more ;
But let your songs abound ;
For you may sing, your GOD and KING
Will for you now be found :
So 'twas the Song of Solomon—
And songs I've made for all
That now will see the mystery,
And judge from whence the Call.
So learned men, if they contend,
They cannot answer here ;
But by the Woman in the end
My Church must sure stand fair.

The shadow see was placed of she,
And so I've brought the end ;
And now the learned let them see
Which way their minds will bend.

The Song of Solomon, as explained above, strikes a new note of gladness in our ears ; what has so long been admired for its literary beauty can now be understood to convey to us the highest spiritual truths and to lift us up even to the bosom of the Father. How tender and how loving is our God ! The Lord in His infinite love and tenderness towards mankind has come as very God and very man, and in the last days as a Bridegroom, and in the person of His Bride to show His power, and to raise the human family to heights as yet undreamed. Why have we not entered in with Him to the Marriage Feast ? Is it not because our lamps have flickered low and gone out ? Have we not all slumbered and slept, and when the midnight cry came, did it not find us unprepared ?

But what a feast was within for those whose lamps were trimmed and lighted by the fire of their zeal for His Kingdom ! Did they not enter in with joy, and how God Himself hath gladdened their hearts ! What visions of coming glory met their gaze ! How the Bridegroom rejoices as a strong man to run a race ! How the friends that stand by rejoice because of the Bridegroom's VOICE ! Throughout all sacred history the prophet's vision has not been fulfilled according to his limited mortal understanding, but has later been abundantly fulfilled in a greater degree in ways as unexpected as they are wonderful, so that mankind when their eyes are opened delight in their GOD. Man must be able to trace the footsteps of the Almighty in the onward march of Time, and in them to plant his own uncertain timorous feet, before he can walk with God and his delight be with his Maker, and God be able to delight Himself in Man whom He hath created.

The Sealing, or Signing of Names

MANY persons have objected to the command given to Joanna Southcott to seal the names of the people, and to order them to subscribe with their hand and heart unto the Lord. But here again the institution is fully supported by God's Word and His dealings with mankind in past ages. Whenever the Lord has drawn specially near to mankind to deliver to them a fresh message, He has ever ratified the same by some temporal act to fix the importance of that message.

When Abraham was taught of God, and spoken to as a friend, the Covenant was made with him and the promise ratified by the outward ordinance of circumcision (which is explained to mean *spiritually*, foreknowledge). Again, when God powerfully visited His people, and delivered them from the Egyptian bondage, the institution of the Passover followed, that a temporal act might keep in perpetual remembrance God's goodness to His chosen. Many signs were set the prophets to give their messages greater emphasis. John the Baptist came preaching repentance, and baptism by water followed. Christ's disciples were baptized not only with water, but with the Holy Ghost. Our Lord instituted the Supper of bread and wine to be taken in memory of His death until His return. Thus it has ever been God's plan in dealing with man to indicate a great accession of light and power to the world from on high by a visible, temporal sign. What could be more in accordance with the divine order than that a sign should be set to mark the great visitation of the Spirit to Joanna Southcott, and that her followers should ratify their belief and show their desire for the establishment of Christ's

peaceable Kingdom and Satan's speedy overthrow by setting their hands to paper and inscribing their names ?

As is the case in all modern movements, a petition is drawn up and signatures affixed to show the desire of the heart, so the Lord is very God and very man, and has condescended to use man's methods, that are easily understood, and instituted the sealing.

In the Book entitled *A Continuation of the Controversy with the Worldly Wise* (p. 11), these words from the SPIRIT to Joanna are written : " But now come to types and shadows from the beginning, as the unbelieving world mock My ways and My decrees concerning the SEALING, because they judge it is not a command given from the Lord, without discerning, that, in all ages of the world, when in a powerful manner I visited mankind, for any particular change that should take place, *some command or other was given to man* : Noah had a command to build the Ark ; Abraham had a command of Circumcision ; Moses had a command of Burnt Offerings. But know from My Gospel what was the command given by ME when I became an offering for all—to *take the Bread and Wine*, in remembrance of My Body and Blood that was shed for the transgression of man, which I commanded them to do in remembrance of ME, till I come again in power and great glory, to bring in the Redemption of Man. But this let men discern, what was done by My enemies, they put a *Seal* upon My *Tomb*, that I might not rise again. Now, when this was done at My death, for men to put a Seal upon My Tomb, let them not marvel, *that a Seal should be made for Satan's doom* ; for, as the creation began by types and shadows, and the command being given in the beginning, so, in like manner, *from types and shadows and a command will the ending be*. And let men discern, from My Gospel, what was done by man, worked on by the malice of hell ; then let men discern from the Revelation, what was shown to John in the Visions, *how Satan was bound and the Seal set upon him*, as man before had placed it to ME. Thus, if the eyes of men's understanding were opened, to discern what men

did at My death, they would clearly discern *the Sealing must take place against the adversary of mankind before I come to cast him out.*

“ Now, if men discerned, from the Scriptures, all that is spoken of things that are *spiritual*, there is first a *shadow* in things that are *temporal* ; and what is spoken of things that are *heavenly*, there is first a *shadow* in things that are *earthly* ; then they would discern from being said— *The LAMB slain from the foundation of the world, and My being called the LAMB of GOD, to take away the sin of the world*, these are *heavenly* and *spiritual*. But the shadow began first with what was *temporal* and *earthly*, of the *Lamb* being slain and offered up, before I came to be an OFFERING for all. If men clearly understood these things, and what is said of the SEALS in heaven, and how it was seen by John, whose revelation was to show him the end ; if men had wisdom thus to discern, they would clearly discern, that the SEALING must take place, before the ending can come to mankind. For the Apostles themselves did not understand the meaning of their words or visions ; neither is the meaning of Paul’s words understood by mankind—‘ Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.’ This, thou knowest, all men have judged to have no other meaning than a *spiritual sealing* ; neither were the words understood by the Apostle, that any *temporal sealing* would be commanded by the Spirit of God to be done, *before the day of redemption took place* ; neither did the Apostle discern or understand the meaning of his words, any more than thou understoodest the sense and meaning of the *Sealing*, when I warned thee of it in the beginning, which thou understoodest no further than My promises being sealed up, what I should do in the end for them that believed. But thou hadst no knowledge of the Sealing going out for man’s redemption, or Satan’s destruction, for men to be redeemed from his power, before I made it clear unto thee how I should go on in the manner Satan had begun to say *he would gain the kingdom, or lose it, after the manner of men, by election* ; and so, after the manner

of men I ordered the Sealing to go out, to try and prove the hearts of men, and to confound the enemy in his own wisdom. But now I shall come to the SPIRITUAL SEALING. This meaneth the heart being given up to God, to be saved with an everlasting salvation and having a witness within, as Abraham had, that they are heirs of the promise, which is *faith unto salvation*, to be saved in the hour of death; and this spiritual sealing is to those that are saved in the end, who rely upon ME for salvation. But however men may judge this is the meaning of the Apostle's words, to go no further than a *spiritual sense*, I now tell thee, they go to both *temporal* and *spiritual*; for now is the time the command is given by the Spirit of God, *for men to be sealed with a temporal sealing unto the day of redemption*.

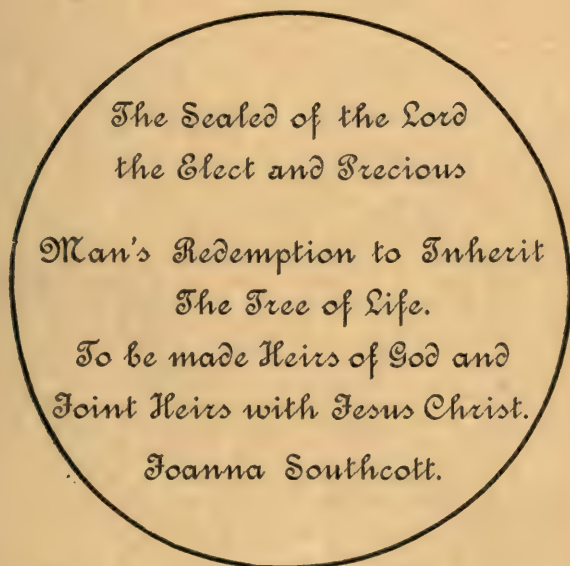
"But know, all that believe are redeemed from the power of death, hell, and sin, when they die and go to glory; *but that is the redemption of the spirit, and not of the body* that the Apostle told them to be looking for. These things I have shown to thee, in what likeness the things that are spoken of in heaven must have a resemblance here on earth, before the end cometh, to fulfil the Scriptures and My Gospel. Know what I told thee of the Roman Powers, how they would be shaken, when the Revelation began to break; which meaneth, the truth of the words to be fulfilled; and so I tell thee and all mankind, the visions John saw in heaven must take place upon earth, which can never be accomplished, or fulfilled, *before the Sealing hath taken place upon the earth*.

"Therefore marvel not in thy heart that blasphemy is spoken by man against it, because Satan's working is strong in man to condemn it.

"But let him that reproves answer, how all these things, that I have just mentioned to thee, of things that are heavenly and spiritual, should have a resemblance upon earth in things that are temporal—that all these types and shadows should first take place, and the *Sealing*, that was seen in heaven, spoken of in the Scriptures, never designed to take place upon earth? Let them answer for what ends, or for what use it was shown to John?"

The Sealing of the people, or the command for persons to petition the Lord for Satan's overthrow, and for Christ's kingdom to come on earth, was given in 1802, and continued twelve months. Many signed their names without considering the importance of what they were doing, and this is compared to the Gospel net, gathering in good and bad. But after that the command was more strict—no one was to sign his or her name unless several of the books had been carefully studied and the general outline understood; the books specially named as being incumbent upon all believers to read before signing their names being *Sound an Alarm*, and *A Caution and Instruction to the Sealed*.

The Seal was a piece of paper with a circle drawn in the middle, in which were inscribed the words as below, with Joanna's signature, thus :—



For Facsimile of Seal see Frontispiece of "The Express," No. 2.

It was signed by the believer and then folded and sealed like an envelope, with the name again written on the back.

In the *Caution and Instruction to the Sealed*, p. 1, the following observations are made by Joanna :—

“And now I shall come to the Sealing. Those who thus join hand and heart, and subscribe with their hands unto the Lord, to petition for the fulfilment of His words, are sealed to be made Heirs of God. Not that it is said they are already so, but that they may be made so, to enjoy the Tree of Life, and be freed from Satan’s power. This is what they are sealed for : but how many have presumptuously cast these Blessings from them ! After they have signed to be made Heirs of God, they have fallen off by temptations, which plainly proved they were not Heirs of the Promise ; and therefore let them discern from the sealed letters, how it stands on conditions. And now I shall come to the Scriptures, where I was answered in a Communication ; the words stood on record, though in different places ; they were brought together by the Spirit to me. On searching the Scriptures I found the Words in the following chapters—

“Revelation vii. 3 : ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God.’

“1 Peter ii. 6 : ‘Behold, I lay in Sion a chief corner stone, elect, precious ; and he that believeth on him shall not be confounded.’

“Ephesians iv. 30 : ‘Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.’

“Revelation xxii. 14 : ‘Blessed are they that do his commandments, that they may have right to the Tree of Life.’

“Romans viii. 17 : ‘If children, then heirs, heirs of God and joint-heirs with Christ.’”

Joanna continues :—

“From the above verses, you will find the sense of the Words in the Seals, which may easily be placed together. And now I shall give the answer of the Spirit to the different chapters, from where the words were taken and brought together to me.

“THE ANSWER OF THE SPIRIT.

“Let them discern these chapters stand for the end, when the awful stroke, that cometh grievously upon the earth and the seas, to destroy those that mock the coming of the Lord, is kept back, before the servants of God are sealed ; and let them discern how the Sealing stands for the end ; and it is for those who shall stand with the Lamb on Mount Sion. So let them discern where these words stand ; and let them discern the chapter before, how the Seals were opened in heaven, before the sealing is pronounced. And this men must discern ; then let them discern the words of the Apostle Peter—‘ Behold, I lay in Sion a chief corner stone, elect, precious ; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious ; but . . . a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed.’ Then let them discern from these words, what they are appointed for, if they are not disobedient to the heavenly calling ; and for what ends the corner stone is laid for the elect, whom I said in My Gospel the days should be shortened for ; and then I should bring in man’s redemption ; and let them discern where the words are taken from in part ; the corner stone being laid for men, to make them a royal priesthood to them that believe He is precious ; but not to the disobedient ; and therefore it is written a stone of stumbling to many : and thus it is known many have stumbled at the words, being disobedient, whereunto they were appointed. Let them discern the truth of the Apostle’s words, which is proved by many who sign to be the elect, to rely on the corner stone laid in the foundation of the world, and the promise that was made in the Fall.

“This is the corner stone for man, wherein your redemption must take place, when I avenge you of your adversary the devil. And this is believed by some, that I shall fulfil My words, and on My promises do they rely, that I shall make them a royal priesthood, a holy nation, a pecu-

liar people to show forth My praises to the ends of the earth. This is the faith in them that believe and obey the call ; but to the disobedient, discern, on the other hand, it is a stone of stumbling to them ; because they stumbled at the Words, and do not believe My promise sure, that man's redemption shall take place ; and therefore they grieve the Spirit, whereby they were sealed, and fall off through unbelief. But mark the end of the chapter—‘Ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls’ ; and this will be the end of them that believe and rely upon the corner stone, that I told them in My Gospel I should come again, in might, majesty, and glory, to bring in the redemption of man, to inherit the tree of life, according to the promise made in the beginning : and I have told thee the flaming sword shall surely bruise the serpent's head, and keep the tree of life for them that believe : and blessed are they that do My commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. And now discern, this chapter speaks of the end : and let them discern what the chapter contains—‘Behold I come quickly ; and my reward is with me . . . I am Alpha and Omega, the beginning and the ending, the first and the last.’ So let them discern, the promise made at first must be accomplished at last : if I made man innocent at first, and pronounced all things good, I shall accomplish it at last ; and then they will know I am the root and the off-spring of David, and the bright and morning star, and the Spirit is come to warn you, that whosoever will may come and take of the water of life freely, to be made heirs of God and joint-heirs with Christ, according to the words of the Apostle. And let them discern the chapters through, from whence these words were taken, and discern what ye are waiting for, in hopes of your redemption. Here let men discern every chapter, where the words were taken from, not according to thy wisdom, to search the Scriptures and place them together, as thou knewest not where the words were dispersed, before the time that I ordered thee to search the Scriptures, and told thee the words stood

on record, that I had brought together to be placed for the sealed people that believe.

“ But now discern from all the chapters, how some are sealed after the Spirit and others after the flesh. Those that are sealed after the flesh are soon broken off, because they have no faith to believe in the Spirit by whom they are sealed.

“ And now discern from these chapters how the Apostle speaks of the end, that ye should be waiting for your redemption, that was not accomplished : and let them discern all these Scriptures where I gathered the words from for thee to place in the Seals, how the Apostles speak of the end, in the chapters, after being filled with the Holy Ghost, and inspired from on high : and now I tell thee, those that are after the Spirit will mind the things of the Spirit, and discern from the Scriptures for what they are sealed, and have the eyes of their understanding opened to discern the words of the Apostles ; where the words were taken from. Thus the believers will discern, in what manner I took the words to bring them together, that they may see the words of the Apostles, where the words are taken from. Thus the believers will discern in what manner I took the words to bring them together, that they may see the words of the Apostles before them ; but those, on the other hand, will not discern that the petition they are to sign to is a likeness of the words I taught them to pray for : that the kingdom of God might come on earth, and that His will might be done upon earth as it is in heaven, to deliver you from evil, is the prayer I taught mankind ; and now discern from the Sealing, to pray that Satan’s power may be destroyed is to deliver you from all evil : so if men discern what they sign to, it is what I taught them to pray for. And here I have shown thee, from the Scriptures, in what manner they both stand together ; then let them judge for themselves, how fatal must be the sin of those that profess to be believers in My Gospel and will presumptuously mock the Sealing.

“ Therefore, I tell thee, the command must be strict unto all for the future ; and let them discern, from the

Scriptures where the words were taken from, how the different sorts of people were foretold and prophesied of by the Apostles.

“This men must discern themselves, what the Apostles told them they were waiting for, and what they had to hope to attain.

“So if men clearly discerned their words, they would discern that the mystery of the Sealing is great to the believers that are obedient to the heavenly calling, but not to the disobedient and unbelievers, who walk not after the Spirit but after the flesh, and soon fall back through unbelief. And here let men discern further, though the Apostles are dead, their words appear to speak to the living, and to confound the disputers of this world.”

Here ends the Communication concerning the Scriptures, where the words in the Seals were taken from.

There is so much more given in this little book, *A Caution and Instruction to the Sealed*, that is, to my thinking, extremely valuable, that I can scarcely refrain from continuing to quote from it.

There are a few words that I will add explaining why some were allowed to be sealed whose hearts were not united with their hand to God, and who so soon fell away.

Joanna continues :—“And now I shall give them (the Sealed) the Communication that was given me after hearing that many had fallen back that were first sealed, and many had come in as impostors, whose names I am ordered to blot out from the Second Sealing. These things I marvelled at, that they should be permitted ; but I was answered as follows—

“THE ANSWER OF THE SPIRIT.

“Know I told thee of the Sealing in the beginning, it was like the net cast into the sea, gathering in good and bad. This I told thee of the first ; and like thieves and robbers, know I told thee, many would come in, as I placed it to My parables in My Gospel, and these things stand on record, to prevent the subtlety of Satan’s arts, that he may not be able to swell their pride of being some of the

sealed number, that will stand to the end with the Lamb on Mount Sion ; because there are none who can stand of the sealed number in the end, but such as are true believers in heart and mind, unshaken in faith, and perfect in obedience to the heavenly calling. It is these are the people that are the sealed number, to stand to the end. But I now tell thee of this nation ; were there as many true and faithful believers in this nation as there are names sealed, ye need not fear any enemy ever coming to this nation ; because My judgments upon the unbelieving world would come another way. But now I tell thee of many, they are like the fish that came into the net to be cast away, as many already are become thy enemies ; but were such to profess their faith was strong and unshaken in My visitation to thee, then their sins must be of the blackest dye, and sin through light and knowledge, doing despite unto My Spirit, if they profess to believe it is by My Spirit thou art led. He that is not with ME is against ME ; he that gathereth not with ME scattereth. What I said in the days of the flesh, when I was amongst them, I now say by the visitation of My Spirit : those that were offended at My sayings, and went back and walked no more with ME, I never called My friends, or followers, or My disciples : but know what I said in My Gospel, he that began in the Spirit and ended in the flesh, the last state of that man was worse than the first ; therefore marvel not in thy heart that such men should be chosen as fall back ; neither marvel that men should be suffered to be sealed who are thy enemies ; because there were such professors when I was amongst them in the flesh ; and such I said there would be in the end, that in the time of temptation would fall away ; but it is those who endure unto the end will be saved.

“ Therefore I tell thee of the sealed people ; it is not their names being sealed will be of any use to them, unless their hearts are sealed in faith and love for My kingdom ; and it is those are the sealed people, that will stand with ME on Mount Sion, whose eyes of their understanding are opened clearly to discern, from the manner of My visita-

tion to thee, the justice of My decrees in the beginning, and the promise that was first made after the Fall, and the justice of My decrees in setting bounds for the adversary,¹ that betrayed at first, as bounds were set for man in the beginning. Thus men must discern My ways, and My wisdom, My justice in My decrees, and be clearly convinced it is from the visitation of My Spirit to the woman, that the promise is first pleaded by the woman ; this men must clearly discern, before they can be of the sealed number that stands with ME on Mount Sion, to plead the promise made in the beginning, that your adversary may be destroyed, that your redemption may take place in and through My death and sufferings. And now I ask thee, where is the man who can thus believe that My Spirit is joined with thy spirit, and thy spirit is joined with My Spirit, to be thus united for the glory of God, and the good of mankind, for the earth to be the Lord's and the fulness thereof—I now ask thee, where is the man who can thus believe, and be at enmity against thee, or depart from thee, without Satan, as an angel of light, hath blinded his eyes, and hardened his heart against ME, as well as thee ? So that hypocrisy must fill the heart, where malice appeareth in a believer, to withdraw from My visitation to thee, and cleave to others. They no more understand My visitation to thee, or for what ends, than the Jews understood the meaning of their prophets, who rejected ME and My Gospel : therefore they cannot stand as sealed people in the end ; for I shall blot them out of the book of remembrance, as thou must blot out the names of those that publicly owned they came in impostors ; because they came in as thieves and robbers who have no right to the tree of life, or to be called the sealed of the Lord ; because their hearts were not sealed by faith. And let them remember what I have said in thy writings—the hand and the heart must be united together : and though thou canst but judge by outward appearance, let them know I judge from the heart : and therefore another year, when I permit the sealing to go

¹ Satan is forbidden to tempt the sealed, but he disobeys.

out again, a stricter command than hath yet been given will be given unto all. Hitherto My Gospel hath went on to prove the truth of My Words, from the net being cast into the sea, gathering in good and bad, which is proved by the different people ; and now like thieves and robbers many have come in, professing faith where they had none ; but now I shall begin to change the scenes, that no more are to be sealed, but such as can draw their judgment clear from thy writings and the Scriptures, that the eyes of their understanding are opened, clearly to discern that the visitation is from ME the living Lord ; and for what ends the visitation is—to free the fall of the woman, and set bounds for her adversary, as bounds were set for man. This they must see and understand, and have their hearts united with ME, to be longing for My coming to give you life. As the Jews clamoured for My death, this must be the desire of those that are the sealed people, to stand with ME on Mount Sion, of the hundred and forty and four thousand, which I have told thee is the sealed number, that are sealed in heart by faith, to join with the Lamb that was slain from the foundation of the world, by the promise made in the Fall. Here I have clearly showed thee how the promise must be clearly discerned, for what end it was made, and for what end it was said My heel should be bruised—to bruise the serpent's head.

“ Thus the sealed number must discern what they have signed to—to join with the Lamb, that your adversary the devil may be destroyed ; that your redemption may come according to My promise made in My Gospel ; that the kingdoms of this world may become the kingdoms of the living God ; that Satan may be cast out, and I may draw all men to ME, according to My words that are written in My Gospel.

“ Thus the eyes of their understanding must be opened to discern the promise at first, and how I am come to visit in the Spirit, to warn you all the end is at hand, that I shall fulfil the promise made to the woman : but ye must ask in My name that your joys may be full. These are they that stand with ME, to overcome in the end the world, the

flesh and the devil. I am coming in the Spirit to overcome in man, that now in heart and faith relieth upon My words and promises : but all My Gospel must be discerned, and understood by the sealed people, that will stand to the end. Know what I said in My Gospel—many should come from the east, and from the west, and sit down with Abraham, Isaac, and Jacob, when those of the kingdom should be cast out ; perfectly so I tell thee of the sealed people who have come in through unbelief, pretending themselves to be the children of the kingdom, that they are sealed to be heirs of the promise, but have come in as thieves and robbers. Such will be cast out ; and some of different nations will come in to take their place ; that meaneth they will come in by faith, and the eyes of their understanding will be opened clearly to discern for what they are sealed, and how the promise stands on record ; they will discern that stand to the end ; but the others, that are cast out, will not have the eyes of their understanding opened, to know for what they are sealed, any more than these thou marvellest at have understood for what they are sealed : and therefore, it is written, none could learn the song, but the hundred and forty and four thousand.

“ Now were all the sealed people thus enlightened, and this clearly understood ; then Satan would find a way to swell their pride, to make them judge they were more than mortals ; so marvel not in thy heart that many deceivers are come in, and many unbelievers, that do not discern for what they are sealed—to stop the arts of Satan’s working, that men may not boast, because they are sealed their foundation is sure ; but let them discern, it is he that holds out to the end, whose foundation is sure, whether in death or in life, if their hearts are sealed by faith and love to ME, and My kingdom of righteousness and peace, to refuse the evil and choose the good ; forsaking all to follow ME. Such are the sealed number that will stand in glory at the end. But here is room for all to be cautious, and keep their eye to the end, that they might not be high-minded but fear : and let their inquiry be like My disciples, Lord, is it I ? This must be the caution to mankind,

that they may not begin in the Spirit and end in the flesh : but know he that putteth his hand to the plough and draweth back is by no means fit for the kingdom of heaven ; and he that putteth his hand to the plough, to be united with ME and My kingdom, if he goeth back, he is by no means fit for My kingdom ; therefore a caution must be given to the sealed people, and warn them to make a deep inquiry, whether they are sealed by a true faith, and a knowledge for what they are sealed ; because, I tell thee, to learn a thing is to come to a knowledge thereof.

“ Canst thou learn Hebrew, Greek, or Latin, thou dost not understand thyself, before it be taught thee of others ? Now perfectly so I tell thee of the sealing, men cannot learn to understand the perfect meaning thereof, before the mysteries are clearly revealed, and clearly explained ; therefore I said the kingdom of heaven was like a pearl of great price, that ye must dig deep to find. And here I have shown thee how men must dig deep from the Scriptures and My visitation to thee, to find out in what manner the sealed number, that stands to the end, must find out the mystery for what they are sealed—to be united with ME, and I with them ; and those that have not already learnt, but are come in as little children, wishing to learn, that they may stand with joy to the end, such will seek instruction from the words that I have revealed to thee, and weigh it deeply with the beginning, that they may see their calling clear ; but such as are self-confident, and wise in their own conceit, will never learn the new song, to stand with the Lamb on Mount Sion : but the sealed number, that are true believers and know for what they are sealed, they are the very elect for whom the days will be shortened ; therefore let them try to make their calling and election sure, that they may be redeemed from the fall, and stand with ME for their redemption. And now come to My Gospel—‘ Whosoever eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day.’ And know I commanded the bread and wine, as in memory of My death and sufferings, to be kept in remembrance of ME, by those that trust in ME

for salvation ; but do men vainly suppose every one that eats the bread and drinks the wine hath eternal life in ME, because they do it as a form ? I tell thee, No : it is done by many who are enemies to ME and My Gospel ; and perfectly so I tell thee of the sealing.

“ And now discern further, after the command was given by My Disciples, of the bread and wine, to set forth My death and sufferings, and to be kept in memory of ME; discern how soon the Apostles complained of many as though they came in to make themselves drunk with wine. Here you may discern, how soon was Satan’s working in such minds, to bring disgrace upon My death and suffering : and how soon the evil was mixed with the good ; and perfectly so I tell thee of the sealing ; it is not their names being sealed will be of any use to them, unless they are sealed in heart and by faith, and love for My kingdom to be established in righteousness and peace, and longing for the evil to be destroyed.

“ And here let them discern the type of both, how the bread and wine is kept in memory of My words, that they might be fulfilled by believers who trust in ME for salvation ; and perfectly so I tell thee of the Sealing, as to those that trust in ME for redemption : and let them remember the words I said to John the Baptist, when I came to him to be baptized—‘ Suffer it to be so now ; for thus it becometh us to fulfil all righteousness ’ ; and perfectly so stands the Sealing ; it is to fulfil the Scriptures to them that believe ; for if I suffered Myself to be baptised by man ; and suffered Myself to be rejected by men ; and submitted to the Cross by their desire ; then let them know, in the end, I shall submit to be chosen of men to come again, in might, majesty, and glory, by their desire, to avenge them of their adversary, that goeth about like a roaring lion, seeking whom he may devour, and therefore, I tell them all, the Sealing is deep to them that believe and trust in ME, as their Prince and Saviour, to bring in My kingdom of righteousness and peace, and have My delight with the sons of men, whose delight is in their Lord. And let them discern from the beginning, how offerings

were commanded to be offered up, of bullocks and sheep ; but now discern, it is the hand and heart that I have commanded to be offered up, as tokens of love by them that wish for the fulfilment of My Gospel, and trust in for ME salvation and redemption.

“ And now let men search the Scriptures, and then they will discern how the Sealing must appear, before My Gospel is fulfilled ; and those that say it is blasphemy must make My Gospel the same : and let them answer why they keep the bread and wine in memory of ME, to set forth My death till My coming, and reject the hand that signs for My kingdom ? Let this be answered by man, and I shall answer thee again. And I shall further answer thee of the objections men may make, saying it is sinners that are sealed ; but know I came to seek and to save that which was lost ; and the returning sinner I promised in My Gospel should be saved ; and so I tell thee of the returning sinner now ; and let them discern from the Scriptures how mercy is held out to all that turn unto ME : I shall turn unto them ; and whosoever will may come, and take of the water of life freely ; therefore mercies are held out to all ; and where is the man who can judge the heart ? It is I the Lord that searcheth the heart, and trieth the reins of the children of men ; therefore ye can judge no man but by his fruits : but let every man judge for himself, what the desire of his heart is ; and let them consider, from the fall, how Satan tempted the woman to pluck the fruit with her hand ; then let no man marvel, that My command should be to the woman, to give her hand to pull down the evil and cast it away, that she may reach unto the good. Here is a mystery deep for man, that will be deeply discerned in the end ; and men will know in the end that the Sealing is done by My command, the Lord of lords, the King of kings, your Creator and Redeemer, to bring all to the Gospel, and the likeness of My flesh and drinking My blood, which is known to thee could not be done by man in the manner I spoke the words ; but it is My words that are left on record, when I come to bring in man’s redemption, to make you

a likeness of My flesh and blood, that ye may dwell in Me, and I in you : and for this end I came into the world—to raise you up at the last day, that ye may be one with ME, and I with you, and drink deep into My Spirit, seeing My blood, that was shed for you, must cleanse you from all sin, and avenge you of your adversary in the end : then shall ye be clothed with My righteousness, when My Spirit is poured out upon all. Thus men must clearly discern the depth of My words, how they stand for the end, when I come to cleanse you from all sin, and bring in your full redemption ; then My flesh will be meat indeed, and My blood will be drink indeed, because ye are freed by My blood that was shed for you. And as My body was offered for the transgression of man, so shall I fulfil My words, to avenge you of your adversary the devil.

“ Here I tell thee, men must discern the meaning of My words, how they stand for the end : and know, the bread and wine, that have been already kept in remembrance of ME, to set forth My death till My coming, have only been as types and shadows to men, which they themselves no more understood how My words stand for the end, when I come to bring in eternal life, than thou understoodest in the beginning, for what ends the Sealing went out in such a careless manner, without any strict caution to be given, but as a type of the likeness of Moses sprinkling the door posts.

“ And here stands the mystery, to bring the likeness of Moses and the Lamb, and to try mankind, and bring all to My Gospel, that the blood of the Lamb may deliver you from all sin, and free you from Satan’s power in the end, as the children of Israel were freed from the hand of Pharaoh. This was the shadow in the beginning, when I gave no command of faith, only required the desire of the heart to be freed from the power of Satan, by the blood of the Lamb : then you will see that My flesh was meat indeed, to make you meet for your Master’s use, and clothe you all with My righteousness ; and My blood is drink indeed, that ye may drink with joy into My Spirit,

when I come to avenge you of your adversary, and bring in My kingdom of righteousness and peace. Then will My words be fulfilled, that no man understood ; perfectly so, I tell thee, of the Sealing, men have not understood for what ends the type and shadow began concerning the Sealing—to show you all the substance must follow : and it is for those whose eyes are opened to discern from the Scriptures, that if ye wish to drink deep into My Spirit, to be one with ME, and I with you, ye must discern the promise at first, that as My heel was bruised to suffer for the transgression of man, the curse that was pronounced on the serpent, which is your adversary the devil, must take place ; and this must be discerned by the sealed people, that are of the number to stand with ME on Mount Sion ; and therefore I tell thee, it is a new song to man, that neither the prophets nor Apostles understood ; for had it been clearly understood, it could not be fulfilled ; because Satan would have found a way to be working in every age with impostors and deceivers ; and as men have went on in the Sacrament, thinking My words were fulfilled by them that received it, perfectly so they would have went on by the sealed number, and no new song could have come to man. And thus men must discern in what manner all is explained, and in what manner I am coming to fulfil My Gospel, according to My words ; and those that have the eyes of their understanding opened clearly to discern, and faith to believe in My visitation, that I am now come to fulfil the whole ; such, I tell thee, are the sealed people that will stand with ME at the end ; but marvel not in thy heart, why I chose a man whose heart was known to ME would draw back in heart and life, and cause others to do the same.

“ These things I permitted to show them plainly from My Gospel, how they are fulfilling My words : and know it is those who endure to the end that are the good to be preserved ; and those are My sheep that come in by faith : but the others are thieves and robbers, who have no right to the tree of life : for they are not all of Israel that profess to be in Israel ; but they must try to make their calling

and election sure, if they wish to be the elect members, for whose sake the days will be shortened of sin and sorrow ; and these are the elect that I shall avenge of their adversary, whose faith is strong in ME, that I shall fulfil the words I spoke in My Gospel, to dwell in you and you in ME, who clearly discern from the bread and wine, that is kept in memory of My death, that the words are not perfectly fulfilled in them, any more than the sealed people have already learnt the new song of their redemption, to be redeemed from the power of death, hell, and sin. This they have not already learnt ; and there are thousands sealed, that know not for what they are sealed ; but those that are sealed in faith I shall open the eyes of their understanding to discern for what they are sealed—with the blood of the New Covenant, to bring in man's redemption. This is what the Sealing is for—to fulfil My promise, and bring in the tree of life, that was preserved for man in the beginning, as a type and shadow to man ; which type and shadow are done away ; but the promise stands sure ; for the promise stands to the end, though the tree is not standing to this day : and so, I tell thee, the sword is standing in My death, to bring in a newness of life to man, and cut off your adversary that betrayed. This is the promise that is standing ; but how can the promise that stands on the records of heaven be a standard to man, if the type and shadow had never appeared to man ? And though the type is done away, the promise stands sure to the end. And this the wise will discern, that the tree of life was preserved for man, that he might have hope in the end, that man's redemption will take place, as it stands on record, though never understood by man, in what manner it would be accomplished, before I come to reveal the whole, that it is by the promise made to the woman in the beginning it must be completed in the ending ; and the promise must be claimed by the woman, to whom it was made.

“ And this must be discerned by men, how My dealings in all ages of the world with man, were after the manner of men ; and after the manner of men I submitted to the cross. Then now let them discern clearly, how it is after

the manner of men, by prayers and petitions, that I shall come and destroy your adversary and bring in My kingdom of righteousness and peace. These are the things the wise must discern, for what ends My Visitation is ; and let them discern at what time this Revelation came as a new song, never before thought of by man ; but now will be discerned by the sealed people, that are sealed in faith, and wish to know for what ends they are sealed ; but now I tell thee, for the future, no more must be sealed but such as can give a clear account of their faith, from My revelation to thee. They must weigh the whole together, and discern the Scriptures clear, and examine their hearts, whether they can clearly see the wisdom and justice of My decrees, that they may come in by faith as sheep into the fold ; for it must be made known that thieves and robbers have come in, professing to have faith when they had none : then they cannot be heirs to the tree of life, to be made heirs of God, and joint heirs with the Son. For I now tell thee, to be joint heirs with ME, that as My blood was shed to destroy your adversary, they must believe in the promise that was made, that I shall fulfil it ; and here they stand joint heirs of the promise. And this must be the faith of men, and those that are sealed, if they be of the number that stand with ME in the end. But this they cannot be taught by man ; they must read and judge for themselves in what manner the whole is explained, and at what time this Visitation appeared at a time My Gospel is fulfilling, and before it sprang forth I warned you of them. This must be discerned together that they may get wisdom and learn instruction ; and let them discern, it is a new song that never before was thought of by man, but the wisdom of a God revealed ; and let them discern in what manner thou hast been led on, year after year, with writings put in such a form as it was not of the power of Satan to use arts to invent in any one ; but had thy writings been put plain in a few prophecies, and plain directions, then Satan could soon have found a way to work the likeness in others ; but I have brought it round in such a manner as no likeness can appear ; and in thy

writings they will discern truths in the end, that they themselves have never understood, before I place the truth before them what they do not discern. But now I am come to open the eyes of men's understanding concerning the Scriptures, that they may clearly see the meaning of My words, that I spoke of a time to come, of casting out the prince of this world, and drawing all men after ME to fulfil the words of the prophet, for death to be swallowed up in victory, and the rebuke of My people to be taken away from off the earth."

I have quoted thus far in order to show the importance and the beauty of the teaching of the Spirit to Joanna Southcott concerning the Sealing. The charge of selling the Seals to the public, which was clearly proved to be false at the time, appears grotesque and absurd, in the light of the divine given Spirit.

God has condescended throughout all ages to act according to man's own law, and it is our practice to show by our signature—whether it be by petitions to Parliament or declaring our will in other matters—what is the desire of the heart. The exact method of the Sealing was not foretold in the Revelation, because impostors would have arisen, and thus have tried to frustrate the divine plans and to make a mockery of the beautiful and effectual act of love to the Lord. All God's ordinances have been caricatured, even after they have been established, to bring them into discredit. Circumcision, fasting, sacrifices, miracles, baptism, and the Lord's Supper, have all had the Scriptures added to, or taken from, and their meaning wrested to bring them into condemnation, which has caused the faith of many to fail, and infidelity to abound.

The number that were sealed up to the year 1807 was about fourteen thousand, and a promise was made that if there were seven thousand of them true believers, who had not bowed the knee to Baal, by temptations to go from their faith, but were sealed in heart and faith, no enemy should hurt this land, by coming within the borders ; and it is said our deliverance must be near if seven thousand

true believers are found in this land, sealed by faith, and longing for the coming of the Lord, to establish peace and righteousness in the earth. This is a great and glorious promise : may the Lord hasten the fulfilment in His own time, and stir up the hearts of the people to each have a single eye to His kingdom and the coming of the Messiah in might, majesty and glory ! May the seven thousand speedily come forward and save this kingdom as the truest and highest of patriots ! They will indeed *dread nought* but sin and Satan ; the Lord of the whole earth will be on their side.

All who desire to sign their names as believers in this great Visitation of the Lord must firmly believe that God has spoken to the world by His handmaid, Joanna Southcott, and must have diligently searched into a good many of her writings. Those who would be sealed are commanded to join in the following petition of Joanna, which she made from the last words of the Lord's Prayer—"For thine is the kingdom, and the power and the glory, for ever, Amen." Her petition was : "Even so come, Lord Jesus, O come quickly. Thou that fillest the heavens with Thy majesty, fill the earth with Thy goodness, that all the Earth may praise Thy Name, from the ends of the Earth ; that all the Earth may see Thy salvation, and give unto the Lord the glory and honour due unto His Name ; that Thy delight may be with the sons of men, and they may walk in the light of Thy countenance ; that righteousness and truth may meet together, love and peace may kiss each other ; that the promise made in the Fall may now be fulfilled ; and the Tree of Life, that was preserved for man, grant, O God, it may now come to man ; that the flaming sword may destroy our adversary, that is the devil, and our God be all in all ; and may we all unite together in heart and soul in this petition, and request that death and hell may be swallowed up in victory, that dust and ashes, whom the Lord hath created, may set forth His praises, world without end, Amen, is my desire."

What reader of such a prayer as the above can believe that it could come from the heart of an impostor ? No,

it has on it the stamp of indelible truth: "He that is not against us is on our part" (St. Mark ix. 40).

The various prayers of Joanna, that are printed, all show the same lofty fervour and complete surrender of the heart and life to the Lord. There are no grounds on which man can reject these writings except that they are written in an unusual manner, and, as some consider, too low, for God to use towards mankind. But He uses the foolish things of the world to confound the mighty—the wisdom of this world must perish, that we may find the true wisdom.

By the wisdom of this world—it does not necessarily mean erudition or modern discovery, but anything in which our wisdom is enthroned above that of our Maker, or that takes away the child heart without which we cannot enter the kingdom. Fortunately the works of Joanna Southcott are written in such a way that they will ultimately prove, within themselves, the impossibility of deception, and show how God has safeguarded the works in commanding them to be written in a manner that would never have entered into the human mind.

The words of the Spirit to Joanna in *Sound the Alarm* (p. 8), bear important light on the Sealing:—

"This is perfectly like the election of men; and perfectly like election it shall end; and they that are not with ME are against ME. For I now tell thee, they that sign and draw back, by destroying their Seals of safety, have only signed for their own destruction; because they have destroyed My protection against the powers of darkness: for they are sealed to be heirs of glory, and to inherit the Tree of Life; to be made heirs that I died to redeem from Satan's power, that man might live in ME, as I created him. For do men judge Satan is come to call his own destruction? Or, do men judge foreknowledge was given to a woman in so clear a manner to deceive mankind? Look at the first call in 1792, where it is said, 'Saints should see it and rejoice: Hell should tremble at My voice.' And now trace back the footsteps, how it was spoken in the beginning, and how the directions were given to

prove it so in the ending—then you may know that I, the Lord, have been her Director, her Guide, and her Counsellor.”

“For, I now tell you all, no more than this woman could have made the world herself; no more could she have brought round such mysteries as are in her writings, and foretold the events that have already happened. Therefore I tell you all, it is I the Lord have called her; and the Sealing was by My command; and it is happy for them that keep their Seals; but fatal for those that destroy them. I have let it go on one year, to show the likeness of election, without showing their fatal dangers; but now I tell all men, he that putteth his hand to the plough and draweth back, cannot enter into the kingdom of Heaven; for this is the plough must break the ground for My Kingdom to be established on earth, and Satan’s kingdom to be destroyed.”

This Communication was given to Joanna on January 3, 1804, and forms part of the service used on each January 12, or New Year’s Eve (old style), when the “Lifting up of Hands” takes place for Satan’s kingdom to be overthrown and the Lord’s kingdom to be established on earth. Never was I present at a more solemn or beautiful service than the first I attended in the year 1901, near Manchester. There were eight believers present, and the service was conducted by an old gentleman over eighty years of age. Hymns were sung, passages from the Scriptures read, also Communications and prayers, concluding with the Lord’s Supper. The prayers are for Satan’s overthrow, and the establishment of our Lord’s kingdom upon earth as promised. The hands are lifted up to claim the promise made to the woman in the beginning that her seed should bruise the serpent’s head, and to bring down the blessing to mankind. The believers repeat together three times, raising their hands: “THE WILL OF THE LORD BE DONE. O Lord Jesus, come quickly, O come quickly.” There is something especially touching in the faith of the little companies of believers and their descendants who have continued this service in unbroken succession for one

hundred years. How the hearts of the believers would have failed them, and how dimly would have burnt their lamp of faith, had they but foreseen the long years of waiting until the door be opened, and the Bridegroom's voice be heard in the land ! How vivid the prophecies appeared to them, as though He was at the very doors ! And yet—and yet—what long years have rolled on before the time of fulfilment came. "I shall begin in the fourth year of the century," as stated in *The Warning to the World* seemed to them to mean the momentous years of the nineteenth century when all appeared fulfilling ; but in the Writings it is distinctly said that what occurred then was but the shadow—the substance was yet to follow. How many years have rolled on until it came to the fourth year of the century for God to begin as He says—in His power in the weather—and then for ten years He would proceed to do wonders in small things, and thus fulfil "With Minifie I'll end." This refers, as I stated earlier, to a friend of Joanna, who ridiculed the idea of God condescending to such trifles. Man is to judge God, and God is to judge man for ten years.

In other parts of the Writings great calamities are also foretold both by sea and land, and especially sudden deaths and suicides. That these things are so is abundantly proved by the daily press. Six terrible earthquakes occurred in two years, 1904 to 1906. The perplexities of nations are on every hand, and men's hearts are failing them for fear of what is coming on the earth. As a nation, we have lost God's protecting power in giving up our faith in prayer, and in departing from a lively belief in the Old Testament and the Gospel. This has been the Rock of past ages, against which the storms have beat unheeded, but now our foundation is on the slippery sand of man's earthly wisdom. How lamentably this wisdom has failed on every hand is only too apparent ! Let us humble ourselves to the dust, and once more let there from the dust arise a living soul, for apart from faith we are dead and cannot please God. Faith is the substance of things hoped for. Let us lift up our eyes unto the hills,

from whence cometh our help; let us lift up our heads, for our redemption draweth nigh.

The unbelieving world will continue to mock until the end, and many will be cut off in their unbelief: but those who are His friends and are waiting for their Lord's coming will be ready to enter in at the Midnight Hour.

There must be many descendants of the old believers who have kept the testimony of the Lord Jesus, and can understand the signs of His coming. For thirty years I was unacquainted with any believers, as all I had known had passed away, but through addresses given me by the late Rev. Walter Begley I have been able to trace about fifty in England, and I know of a good many in America. I shall be glad to hear from any believers or any one desirous of making inquiries into this great work of the Lord. That the believers will soon number many thousands I have not the least doubt, as the prophecies are fulfilling in such a remarkable manner and in such unexpected ways that many thinking people, and those who are spiritually minded, cannot but be convinced. It is stated that when we come to the end of the Rolling Stone, which is foretold in the *Warning to the World*, then the faith of the believers will be greatly strengthened. The Rolling Stone seems to mean years of judgments in which what is foretold takes place—not one year, but each year rolling on, though it may appear in an unlooked-for form. I am astonished beyond measure to see how different is the fulfilment to what I expected. This, too, fulfils prophecy as the believers are told that the end will not come according to their judgment.

My idea of the end of the world was that of wars and rumours of wars, earthquakes and pestilences—these calamities will probably occur at various times, but the end seems to be extended over a number of years, in which by His lingering judgments, God in His mercy will give numbers the opportunity to repent. It also seems as though all were to be warned of the end, as they were in the days of Noah. But who would have expected the Cup of Trembling to be passed around to all, as it is clearly done at the present time.

“Every hearth and heart I’ll shake,” said the Spirit to Joanna.

Does our heart go out strongly after vain pleasure? We are met there and thwarted. Does the heart go out strongly after the gold and silver of this world? It has all gone into the melting-pot. The day has come that will burn as an oven, and He will thoroughly purge His floor. The pomp of this world is to come to nought—God is to have a controversy with mankind, and the Nations must lie low in the valleys, that He may exalt them with true grandeur. The Nations are to be cut off, lest greater calamities come upon them from the hand of man and man’s wisdom. Man’s selfish treatment of his fellow-man has brought more misery than any judgments from the Lord—therefore God will cut off thousands in His mercy to prevent further suffering, and all whose hearts are toward God will gladly receive the good news of the coming of the King, the Prince of Peace, and He will be the DESIRE of all when He comes. How great and how glorious is our God—verily He doeth wonders! How far beyond our highest thought is His love and mercy toward the children of men! How beautiful to raise woman at the last and to make hers the graceful hand, as in the days of chivalry, to bring the good to man! The Tree of Life (woman) has been preserved for man, and he will now taste the good designed for him before the foundation of the world. The healing leaves unfold, the fig-tree putteth forth its fruit, summer is nigh, the nakedness and impurity of the nations will be covered and disappear. Let us yield our hearts in love to Him; let us set aside prejudice; let us become as little children and enter the kingdom; let a little child lead us, though in a strange unexpected path. The Dayspring from on high has visited the Earth; the Spirit and the Bride say, Come. And let him that heareth say, Come. Even so, come, Lord Jesus.

I am frequently coming across in other books of the Writings further explanations, and almost continuations, of what has gone before. This is not according to our ideas of literary excellence, as we rigidly enforce that all

matter relating to one subject shall be kept together. But the unexpected finding in these books of more of what has delighted one before, gives a peculiar pleasure in the surprise, and encourages one to go deeper and deeper into the writings, as the pearls of great price can only be fully admired when the whole of the covering has been removed. What great things still await the earnest seeker I can only dimly conjecture from the valuable assays I have already made. It was with great pleasure I found a continuation of the metaphor of the "Strayed Sheep," on p. 49 in the *Second Book of Sealed Prophecies*, and which can be read in conjunction with that given on p. 9.

For if she does this way go on
The rock's too high, from man she'll climb
Till 'tis too late to pull her down :
She judg'th her Lord is in the sound,
Where she does hear the *small still voice*
That soon will make the Church rejoice :
Though nations shake and cannons roar,
She judg'th her Lord is near the shore,
And will the guilt of woman free—
A bone of him ne'er broke shall be,
Because she was the bone of man.
The spirit's reasoning will be strong ;
And if she doth with Him confide
She'll throw our learning all aside,
And man must crumble into dust,
Naked as Adam he was cast ;
As woman saved through child-birth here,
Though long the burthen she did bear,
And now the fault she'll cast on men,
Because they silent stood so long,
And gave her up an easy prey ;
Then now judge in what hands she lay—
If you'll confess she is in Mine,
I will not blame you to resign,
And give her wholly to My care ;
Like Adam do and copy her ;
But if you've left her all this while,
And say that Satan's art beguiled,
I ask My shepherds how they'll stand,
For now My sheep I do demand ;
And leave the ninety-nine behind,

For the lost sheep I bid them find ;
Or else My shepherds be no more,
If of My sheep you'll not take care.
Should I demand from Taylor's¹ hand
To judge your flock how they do stand ?
Did I commit them to his care ?
Or to the Holy Ghost to swear ?
For he's no shepherd, but a sheep
And if your flock you will not keep,
If one do break, the rest will go ;
Judge for yourselves if it be not so ;
Because together sheep will keep,
And fast will go if one do break,
And if your sheep be gone astray,
Then fast your flock will go that way.
She hath led them to a pasture new,
Back of themselves they'll never go ;
They'll taste the goodness of the ground ;
They'll ne'er regard the shepherd's sound.
The more they stray, the more they'll see,
And better pasture it will be,
Till to the Rock they'll surely come,
And mount so high that none can climb
To pull them down your sheep to kill ;
The fountain shall be gushing still
To keep them from the butcher's knife—
I'll drown the foes that seek their life.
So Taylor now in this I'll clear,
And tell them how I've chosen him here
To judge the pasture and the ground
That you are in, how it is found,
Whether the grass is not come bare,
And many sheep are starving here ;
That is to say, they do want food,
The sheep must judge if it be good
For to supply their every want,
And know the grass if it be scant ;
And if the bitter herbs do grow,
Instead of grass, the sheep must know ;
Because the bitters they must taste,
While shepherds at their tables feast.
Therefore My sheep I chose them low,
That they might judge if it be true.
Now if My sheep I chose them high,
That in the best of pastures lie,

¹ An early believer. Type of layman.

They'd say that all were at the full ;
A plenteous pasture makes them dull
To hear another sheep complain ;
They never wish to change their ground,
Nor in such lowly pastures tread,
Wherein the starving sheep are laid ;
Regardless of the bleating sheep,
In plenteous pastures careless sleep.
But now the subject I shall end—
The middle station are My friends,
Whose ears are open to every cry—
A heart to feel, but can't supply
All the distresses he doth hear :
Though oft the burthen he doth bear ;
Because he knows he can't relieve,
A feeling heart doth often grieve
To see his suffering brethren here
Bow'd down so deep with earthly care.
Now thy past writings call to mind :
When Leach's ¹ judgment was confined,
I said the grapes were all too high—
After your manner I'll comply ;
For when I stooped to dwell with men,
And after their manner I conformed ;
Now in the Spirit I'm the same,
And oft seem trifling with mankind ;
For as your custom I do do,
'Tis your own words I do pursue ;
For should I always speak in mine,
It would be Latin to mankind ;
Such Latin they could never read,
Nor understand a word was said.
But to the purpose I shall come ;
Thou know'st that I did tell thee then,
That if thy words they did deny,
I bid them give thy pen the lie,
And gain their victories in the war,
And feed the starving hungry poor,
And no complaining in your land,
Then thee and I would silent stand
As in a prison to be bound ;
If peace and plenty could be found,
And every heart they would set free,
Then men must gain the victory.
I said the shadow was begun ;

¹ A Dissenting minister.

I said the substance fast would come ;
For their complaining will be more—
Let Taylor see the mystery clear,
And judge if they don't see it so :
And to the starving poor now go,
Whose clothes are sold by such distress ;
Though this doth wound My feeling breast,
To see the sufferings of the poor ;
But how can I their sufferings clear,
Unless I give thy pen the lie ?
Like men the truth I must deny :
I know how all is sealed up,
But well I know that thou'st forgot ;
And when thy Seals are broken here
The perfect truth must then appear ;
If Taylor cannot judge thy hand,
I bid him careful judge the land,
And tell if things are not worse here
Than when the shadows did appear ;
I say when corn it first did rise
Amazing high and all surprise :
But now you say your corn's more low ;
In this your arguments I'll show ;
If this be low the rest is high,
The poor for want of bread do cry ;
And fataller now they'll feel the blow,
Although you say your corn's more low,
The labour's taken from their hand—
Let Taylor now judge as a man ;
If he had got no gold in store,
And all his labour was stopt here,
That he a penny could not gain,
Would he not judge a fatal time,
To see his family in distress,
To beg for mercy from the rest ?
For perfect so do thousands stand,
Since labour was stopt in your land,
Then sure the substance did come here
Worse than the shadow was before ;
Nor can you tell where this will end—
They'll find it deep all thou hast penned.
Now mark the man that was born blind :
His parents' judgment was confined ;
They knew not how I cured their son,
But sure the truth they then did own ;
That he was blind, but then did see,
To them appeared a mystery ;

And hear the answer they did make,
That for himself the son must speak,
Because he was of proper age,
And he himself must be the judge :
So now let Taylor do the same,
And say the truth he sure must own :
Thy words and writings have come true ;
But how it was he did not know ;
But he'll refer them unto thee
To tell them how this thing could be,
That thou receivedst so clear a sight
To see before the things were right ;
Or how these things thou didst foresee,
Thou art of age to answer they.

I have continued this Communication beyond that required for the completion of the likeness of a sheep straying from the shepherds, because I thought the words that followed were such a true picture of the present day. The shadow has been, who can doubt of the substance when we see the starving poor on every hand, and all classes perplexed and harassed. The rich do not escape, as the very possession of wealth brings in its train endless anxieties. The commercial world is shaken to its foundations and no one feels safe. Panic has followed panic on the Stock Markets this year (1907), until aghast one asks, Can things go lower ? What is safe, what is a good security ? Through the great depreciation in the value of property even mortgages are found to bring severe loss in many cases. No, the Cup of Trembling is placed in every hand, and none can escape.

Clever articles are written in the Press on the causes of all these evils, but few, now, seems to write hopefully of a remedy. The wisdom of man has over-reached itself ; the heart of man, apart from God, is shown to be moving on the pivot of self. The policy of wrapping self in a perfectly developed body, or in a highly cultured mind, or in commercial astuteness, or in a constant gratification of pleasure, or in a position above one's fellows—each and all have proved themselves fallacious—unsatisfying—and have been torn to shreds in this day that burns indeed as an oven.

What a harsh taskmaster is man ! How little he cares for his fellow-man ! Is he his brother's keeper ? How men have jostled each other aside, when their pleasures were disturbed, or their pride of life assailed ! God has calculated with mathematical precision when the hideousness of the conditions of life imposed by man would culminate and be found unendurable. He has come to rescue man, but not a day too soon. "Master, save us, we perish," is the language of the human heart in its dire need. He will hear our cry, and before we uttered our voice, He was near, and had made provision for our exceeding need. The Mighty Counsellor is at hand, His Name is Wonderful, on His shoulder is the Government ; He will yet gather home His Bride—the Church—in peerless beauty.

In our prayers we frequently ask God to supply our needs, and acknowledge that he knows better than we what those needs are, and yet when He supplies what is so comforting and necessary to our growth in grace in modern times—we in our human wisdom set it aside as sent in too lowly a manner for a God. Yes, we, too, must stoop to the humble manger crib, lest we too, like the wise Pharisees of old, miss the great blessing that God has sent into the world. We may be quite sure He knows the best way to test our faith, to test our zeal, and how to prevent the wiles of Satan overcoming us and blinding our eyes. He, who formed the human heart, and formed us for Himself, and loves us with a deeper, tenderer love than enters our utmost imagination, knows an effectual way to draw our hearts powerfully after Himself, and to lessen the hold the world has on us. I did not know until reading quite recently in other Communications given to Joanna, that the end of the world and being consumed by fire meant that the Lord would deal in a different manner with the righteous and the wicked when He comes to make an end. He is coming in fury and flames of anger against the wicked to burn up the chaff and thoroughly purge His floor, yet at the same time He is coming in flames of love toward those who from the heart desire His kingdom to come, and He will surround them in the perilous times by the fire of His

loving protection. The pillar of fire of His love will come between them and their enemies.

For long time He has suffered even the blasphemer to live his little allotted span of life. But now at the end He will arise in His wrath, and punish evil and cut off those who do wickedly, that the living may lay it to heart and turn unto Him. It is distinctly foretold that the world will be warned of His coming, and I draw the reader's attention to *The Warning to the World*, given by the Spirit of Truth to Joanna Southcott. This is a booklet of one hundred pages; it will be reprinted as soon as there are sufficient numbers requiring copies. The prices of books and further particulars will be found at the end of each of these volumes. The original copies are scarce, and though I have several, I could not, of course, supply the reading public. There is no desire to make a profit on the reprinting of any of the books; if there should be any it will be set aside to the further spread of the knowledge of these great truths. I am anxious that *The Warning to the World* should be ordered first, because it contains prophecies of the perplexities of nations in the years of judgment which are to come on the whole world as a snare which is to bring them back to God and to capture them for Him. I had to read this little book several times before I could grasp the meaning of the dates and months and the years of fulfilment. That the judgments were to begin in the fourth year of the century is clearly foretold. As the events that occurred at the beginning of the nineteenth century are said to be but shadows of the substance to come, it must refer, in my opinion, to this century. It is stated emphatically in the *Explanations of the Bible* (p. 604), that were the world to go on as it is now *two centuries more*, infidelity would so prevail over the hearts and minds of men, *that no flesh would be saved*. By the Spirit: "for I should cut them off in My anger, and destroy them in My hot displeasure; as I destroyed the world of old, I should destroy the world now, if it were to go on to the *end of these two centuries to make up the six thousand years*. But thou (Joanna) sayest in thy heart, if infidelity pre-

vails, and all these evils that I have mentioned prevail ; yet there *never was a greater show of religion* that ever thou hast read of, or heard of, than now seems to appear in the land, by the people that rose up in the last century. But know it was perfectly so when I came in the body. And now come to My Gospel. They fasted twice a week ; they prayed in the streets and in the synagogues ; they were zealous for their religion that they reprov'd My disciples for plucking ears of corn on the Sabbath Day—they reprov'd Me for healing on the Sabbath Day—they reprov'd My eating with unwashed hands ; and it was out of zeal in pretence to religion that they put *Me to Death*, as they thought I dishonoured God by saying I was the Son of God. And they were strict to keep the Passover when they had defiled their hands with blood, by clamouring hard for My death. Now look through My Gospel and see what great profession of religion was made by the Scribes, Pharisees, and hypocrites, who sought My life out of a pretence to religion.

“Then what dost thou marvel at now, if the hearts of men were full of deceit, while the profession of religion was so great that I should tell thee the hearts of men are now the same. For ye can judge no man by his great profession ; the hearts of all men are known to Me, how much they are like Jehu : ‘See my zeal for the Lord of Hosts,’ while his eye was to the kingdom ; and so are thousands of professors, they make a great show amongst mankind, while their eye is to their own honour, their own wisdom, and their own merit ; for they study more the praise and applause of men than they study My Honour and Glory, and the perfect happiness of mankind : for have I not called, and they have not answered ? Therefore, they are like the Scribes and Pharisees, that persecuted Me for they knew not why ; neither do they know why they have condemned thy visitation.

“Let them read My Gospel over again, and see where I commanded such a religion, or where I commended it ? But I will tell thee where I condemned it : Matthew vii. : ‘Judge not, that ye be not judged.’ Let them pull the

beam out of their own eyes, that darkeneth all their understanding, before they can see the mote, how to pull it out of the eyes of their brethren. Now I shall show thee the meaning of the words: the Prophets stood as a beam before the Jews, because they had placed their own wisdom before their eyes; so that the words of the prophets were not understood by them, and the beam stood before them. And their own wisdom made them see a mote in the eyes of My disciples—that they could not clearly discern the Scriptures by the *Eye of Faith* as My disciples did; but they saw by their own understanding. Now this beam stands before them *to this day*: but know, I said in My Gospel, many that professed to believe My Gospel, and to hear My sayings, would build their faith as weak upon it as a man's building his house upon the sand, for great would be the fall *in the end*. So if men discerned My Gospel, and understood it, they would see there is as much reason to fear the unbelief when it cometh to the end, for those that profess to believe My Gospel, but understand not My coming again, as there was for the Jews to fear for their unbelief, when I came in the body.”

I hope from reading the above that many will be constrained to look into the works for themselves, that they may share my exceeding joy which is ever welling up in my heart, even in the midst of times of difficulty. It is promised that the believers shall experience this gladness, and I can testify to its abundant fulfilment both in myself and others.

The Seven Books of the *Explanations of the Bible* cover 624 pages, all of which are extremely valuable, and clear up nearly all the difficulties of modern reasoning. God has condescended Himself to explain His own Bible, and to meet man on his own ground, and reason out His own great plan from the beginning. It is magnificent and is as unexpected as it is grand. He has even set the modern custom of signing of names and election to decide the issue between good and evil, and has left the choice freely to each individual. May our hearts turn to the Lord in the deep gratitude which His mercy and goodness must call forth!

The Life and Divine Writings of Joanna Southcott

MANY have been baffled in trying to write a satisfactory account of the life of this eminent handmaid of the Lord. Even when all her works are at one's command, yet the incidents of her life are so scattered throughout so many books, and the trifling events that are mentioned, are nearly all set as types and prophetic to the nation at large, that one cannot but acknowledge that her life was indeed "hid in God." She could not understand why she was ordered to chronicle such ordinary everyday occurrences, yet many of these are deeply spiritualized and speak in simple language of mighty truths, which can be seen fulfilling to the letter at this present time.

The Spirit of Truth said to her :

All thy words I will fulfil ;

and it is abundantly being verified.

Although the spiritual side of Joanna's life is so much more important than the mere outline of her existence, yet many will desire, and rightly so, to learn the main facts that led her to undertake such a great work for God and the world, and even to give up her means of livelihood and to trust her heavenly Father to provide for all her needs.

Joanna Southcott was born in the month of April, 1750, at Tarford Farm, in the parish of Ottery St. Mary, in Devon : she is registered as the daughter of William and Hannah Southcott.

The family had suffered great reverses ; for seven generations they had belonged to the county families of

Hertfordshire, and owned the estate of Wotton, then about thirty miles from London. Her great uncle, Joseph Southcott, is mentioned in the *Letters* of Lady Mary Stuart Wortley Montague, as having married the latter's great friend.

Numerous articles have appeared lately in the daily press relating to Joanna Southcott, as it is just a hundred years ago that she was publishing her works, and almost every one, at that time, had an opportunity of examining the Writings, if so disposed.

So much has been said in disparagement of her birth and education, that I think it advisable to quote from the original books to show how erroneous and superficial is the knowledge of the world concerning her true history.

The following account is taken from the *Second Book of Wonders* (p. 90):—

Joanna was commanded by the Lord to write an account of her forefathers, and states—

“My great-grandfather was a very proud, austere man, which made it very unpleasant to his children, and having a second wife, it made it so unhappy to the eldest son, who was my grandfather, that his father and he parted in great anger, and he never saw his father afterwards. He had an uncle settled in Pennsylvania, who had great property and no family; and there he determined to go. The first voyage he took they were shipwrecked. I never heard whether any were saved but my grandfather; and he was protected by some Jews on the coast where they were cast away, and he remained there till he saw a ship that he made signs to, and they sent a boat and took him aboard. While he was with the Jews it was the season of the year that they went to a certain place every year to worship, where they said the Messiah would come, and my grandfather went with them. He said they all were very kind to him in supplying him with necessaries. The ship that he entered into was bound for Topsham in Devonshire. As he was without money he attended the captain as a servant; but in his voyage he told the captain who his father was, and where he had lived, but said, from the manner they had parted, he could not write to him and

was afraid his father would disinherit him, by cutting off the entail of the land. The captain undertook to write to his father, informing him of the shipwreck and distress of his son. His father wrote back a letter to the captain, enclosing a draft for £200, which he desired he would let his son have ; and to let him know, though he was angry with him, yet he never would disinherit him ; for he would never cut off the entail of the land, which had been in succession for seven generations. When the captain received the letter he called my grandfather and said : ‘ Mr. Southcott, why had not you made yourself known to me sooner ? I used to call you John, but I should never have treated you in the manner I have, if I had known you had been that gentleman’s son.’ Then the captain and my grandfather became great friends, and had a great respect for each other.

“ When the ship came into Topsham my grandfather fell in love with Miss Mauditt, of a moderate fortune ; they married, and lived at Topsham, till my father was born ; then my grandfather was determined to take another voyage to Pennsylvania to his uncle. He arrived safely, and his uncle rejoiced greatly to see him, and wished him to remain with him ; but when he found he had a wife and child at Topsham, he said if my grandfather would return for his wife and child, and come back to him, and settle there, they should live as he did ; and, when he died, he would leave them all his property ; he was the richest man in the place, and, as he had no child, he should leave it all to him. My grandfather said he would return to England for his wife and child. But, during the time of his absence, there was a gentleman of the name of Southcott, who had no family or relations ; and, hearing of the discord between my grandfather and his father, he said he was afraid the name of the Southcott would come low ; therefore he advertised, that if John Southcott, son of William Southcott, would come to him, he would give him the sum of ten thousand pounds ; as the gentleman was then fast in a decline. But as my grandfather was not in England to answer the advertisement, and the

gentleman did not know him personally, there was another family near, of the same name, who went and personated my grandfather; and he made his will and left him ten thousand pounds, and died very soon after.

“When my grandmother heard it, she was greatly grieved about it, and told it to my grandfather, when he came home, what he had lost by being absent. He desired her not to grieve at the loss of that; for he said he should have plenty; for his uncle had settled all his estate and property upon him; and as his father had promised he would never cut off the entail of his land, he should have all he could wish for; and intreated her to go with him to Pennsylvania. But this she refused to do; and he could no way prevail upon her; for my grandfather was quite the reverse of his father: he was a very humane man, of tender feelings. He bore an excellent character, and therefore he did not use arbitrary power over his wife to compel her to go against her will. He stayed at Topsham with his wife till the second son was born, which was John; he then took another voyage to go over to his uncle again; but he never reached the place; for the ship was wrecked and he was drowned.

“Here my grandmother was left in great distress, with two children, destitute of the fortune they had a right to expect; and as my grandfather had never made up the breach with his father, there had been no intercourse between them. Therefore her spirit was too proud to stoop, as she might not be looked upon as a match fit for him; and thus she would not write to him. Her uncle took my father to provide for him; he had an estate of fifty pounds a year, which he promised to leave to him; and another relation of my grandmother took my uncle John; and she married again to a captain of a ship soon after my grandfather's death; and soon after his death his father died; and then the youngest son, which was William, wrote a letter to my grandmother, that his father was dead, and he was not married, nor ever intended; but if she would come with her two sons, the elder should have the land that he was heir to, and the younger should

have all his fortune that remained ; for his sister was married to a gentleman in London. When she received the letter she was so mortified and confounded, to think she married again so soon after her husband's death, with a man that was spending all her property, that she thought she should be so much despised by him, that she never answered his letter, and he was offended, and wrote no more.

“After my father had lived some years with Mr. Mills, his future prospect was blasted, of what he was promised to have from him. Mr. Mills was a man given to drinking, so that he had a mortgage of fifty pounds upon his estate ; and after that the man contrived to get Mr. Mills in liquor, and he got him to sign away the whole estate for fifty pounds. After Mr. Mills found what he had done he was like a madman, and used to cry over my father, and say : ‘ My dear boy, my dear child, I have ruined thee for ever ! I should not so much lament my own loss, if it was not for your sake.’ With his excess of sorrow he gave himself up to drinking, and did not live long after ; but he spent all he had before he died. Then my father was left as an orphan in the world, having no friend or relation to assist him, as the captain that married my grandmother had spent all her property, so that she could not do anything for my father ; and he was brought up to farming with his uncle, and in that capacity he went as a servant.

“Now I shall return to my father's brother John. He was brought up by a relation of his mother's ; and he was mate of a ship ; but before they were grown up young men, their father's brother in Hertfordshire died, and no one ever looked after the property for the children. My father's brother was a remarkably religious young man ; and the last time he went to sea he took an affectionate leave of my father, and said : ‘ My dear brother, I hope we shall meet in a better world ! I don't believe I shall ever see you more in this.’ When he was coming home he wrote a letter to his mother, that he should take a ship for London, as he intended to go to Hertfordshire, to seek

for his father's relation, to find out the property. She sent him a letter immediately, that she had been greatly troubled in dreams about him, that he was drowned, and desired he would come in a ship to Topsham, which he complied with. The captain, discovering another ship many leagues before him, said he would be in Topsham before her ; and, in order to effect it, he steered his ship a nearer course, and she running on a rock was dashed to pieces ; all the crew went to the bottom except one man, who saved himself on a broken plank and was picked up by another vessel passing by. On his arrival at Topsham he related the circumstance of the ship's perishing, as above described. Here was my uncle's end, according to his own predictions, and his mother's dream.

“Now I shall return to my father. When he was about one-and-twenty he married, and took a farm ; his wife died in child-bed. His second wife was my mother, daughter of Mr. Godfrey, who was a very respectable farmer in Ottery St. Mary, and of very religious parents. After they married, my father took a large farm at Exmouth, where he got acquainted with an attorney, whose name was Southcott ; and in some law business that my father was called to as a witness, one of the gentlemen spoke rather affrontingly to my father. Mr. Southcott rose up and spoke very warmly, and said he would not see my father abused ; for he was of as good a family as he, or either gentleman present ; and was the first of the family that had ever known what it was to work ; and the estate that belonged to my father had been in possession of the family for seven generations ; and told my father if he would go to London, and prove his grandfather's will, he would get him the estate for five pounds. But this was in the time of war, when pressing was great both for landmen and seamen, and my father was afraid he should be pressed, and therefore wished to defer it. Before the war was over Mr. Southcott died, and my father gave up all thoughts of seeking after his estate, and thought his own hands should support him ; but he launched into business at a very bad time for farmers ; wheat being sold at two

shillings and threepence a bushel, barley for fourteen pence, and butter for threepence per pound, cheese for a penny, so that the expense of the labour in many things was more than the increase paid ; for, I have heard my father and mother say, many years they have lost fifty pounds a year by renting the estate, though my father was allowed by everyone to be as good a husbandman as ever ploughed an acre of land ; and a more industrious couple could never come together ; and yet still they had difficulties to go through in the beginning, which they both bore with courage and fortitude.

“ When the term was out of the seven years, my mother’s father died ; and then they took the farm at Tarford, that he had rented, and where I was born in the year 1750. In that farm they did exceedingly well, and my father managed it so well, that he said he should get fifty pounds a year by renting ; but as soon as he had broken up the furze, brakes, and the barren ground, and brought it into good pasture, there was a neighbour of my father’s who coveted the farm, when he saw to what a flourishing state my father had brought it. This man, whose name was Anley, went to Mr. Brooks, my father’s landlord, and asked him if he did not want money sometimes ? He said, Yes, he did. He asked if my father kept up his rent close ? He said, Pretty well ; but not always so close as he could wish. Anley answered, If you let his rent go behind, and turn him out, I will pay the rent before it is due, and you may have a twelve month’s rent before it is due, if you like. Mr. Brooks was pleased with this offer ; and as my father had laid out so much money in improving the farm, thinking he should enjoy the fruits of his labour afterwards, which would have paid him double in a short time ; but doing all this, he had not his rent always ready at the time ; and Mr. Brooks contrived a way to prevent his paying it, by doing what appeared at first a very kind act.

“ On a market day, as my father was driving a flock of sheep to Exeter market, on purpose to sell them, to pay Mr. Brooks his rent at Midsummer, he overtook him, and asked him if he was going to sell his sheep ; and whether

he would not sell them at a disadvantage at that time ? My father said : ‘ I must sell them, sir, to get your honour the rent.’ He said : ‘ Never mind that, I will wait ; if it be a bad market, don’t sell them.’ My father thanked him, and said he should not, if it was a very bad market ; and finding it was so, he drove the sheep home again, and did not get his rent ready in August.

“ In the midst of the harvest, when my father was reaping, to his astonishment, Mr. Brooks had put two bailiffs into the house, to seize for the half-year’s rent ; and he did not owe him three quarters till Michaelmas. My mother went to Fair-mile to Mr. Channon’s to borrow some money ; he came immediately and told Mr. Brooks what an ungrateful, wicked thing he had done, after my father had bestowed so much money in improving his farm, for him to distress him when he owed him only a half-year’s rent, and said, ‘ If you are afraid to trust the farmer, I am not,’ and paid down the money directly. This cruel conduct of Mr. Brooks provoked my father to very great anger, so that words rose high on both sides ; and Mr. Brooks wanted to make a different covenant, which my father said he would never sign ; and as many gentlemen went to my father and offered him their farms, and he thought he should get another as good as that was, here my father’s passion got the better of his reason, as he gave warning to quit the farm on the following Lady-day, and left all his labour for an enemy to reap the benefit of it. But here my father saw his folly too late, in giving way to the violence of his passion and anger ; for when he went to the gentlemen to apply for the farms which they had offered him, they applied to Mr. Brooks to inquire his character. Mr. Brooks said he was poor, but honest. They said that would not do, if he had not money to make the best of his farm. So, when Lady-day came, he was obliged to sell off part of his stock, and took a small farm at Gettisham, where the ground had been so impoverished for the want of dressing, that the first year they could not make the rent of the place. But all this my father bore with manly courage and fortitude. He was a hard-

working, industrious man himself, and had a partner in my mother that joined with him ; and all his family he brought up to the same industry.

“ But now comes the awful scene, when all his courage and fortitude left him ; that he said his troubles were greater than he could bear. After living eighteen years in this farm, my mother died, and my sister kept his house. A farmer’s son, who lived near my father, paid his addresses to my sister. He was a man of good property ; and after keeping company with her for some years, he used every art to seduce her, which she resisted ; but by the violence of his conduct, my father was obliged to have recourse to the law, and my sister went down into the west country, to another sister, who was married and settled there ; then I went home and kept house for my father. The disappointed malice of the man directly turned against my father, and he sought every way to ruin him. His stock upon the farm died in an extraordinary manner, but I cannot prove what I have heard, only that his servants said he had brought more guilt upon their conscience concerning farmer Southcott, than all the sins they ever committed in their lives ; and not only in the stock but various other ways ; every invention that could be to ruin my father was practised, till my father was brought into great distress, greater than he had any fortitude to bear ; for the agonies of his mind were so great, that when he went to bed, meditating upon his sorrows, he would be in such agitation that I have been obliged to sit by him hours of a night, reasoning and talking to him, wiping off the perspiration from his face. In this manner he continued, calling to me night after night to give him something, fearing he should be choked ; he said his sorrows were greater than he could bear ; and I have seen the sweat running down his face, in a cold winter’s night, like a man in the harvest day, that I have stood hours wiping his face. He said all the sorrows and disappointments in life, that he had gone through, now crowded upon his mind ; and the loss of his property that he was heir to, now came upon him with a double weight. He lamented for my sister,

and for all his children. The scene is too affecting for me to repeat, what I saw in my father for three months ; but I am ordered to bring it forward. When I entreated him not to grieve at the loss of his estates and property, and said, supposing he had never been entitled to any thing ; he said, then he should be as other poor men were, nothing to reflect about ; but now old age and poverty were come upon him, and he could not forget what he was entitled to.

“But though I saw all that sorrow with my father, and took so much pains with him, and worked early and late to save the expenses of workmen : for the Lord gave me great courage, and great strength, and great presence of mind, how to act for my father’s good ; yet in all this, I can safely say, that I rejoiced in my own afflictions : I thought it was good to be afflicted, that my heart might not be carried away by the world ; and I trusted in the Lord, that He would protect my father ; and bless my endeavours, that he would be able to withstand the malice of his enemies, till his term was out in the farm : as the last year was the bearing year for cider, and the breaking for crops would be without any expenses. But this my father despaired of seeing ; however, I was promised that the Lord would protect us through, and so He did, and by my faith my father rose from his despair.

“As to my own sorrows I did not mind, as I reflected upon my early days, how soon I delighted in vanity and dress, more than I saw in others, and was often reprov’d by my mother ; who would speak with a feeling heart, ‘ Joanna, my dear child—

“Wilt thou then thy bright mornings waste,
To trim and make thee fine ?
’Twill be but bitterness at last,
If Christ be none of thine.
How frail is beauty, in how short a time
’Twill fade like roses which are past their prime ;
So wrinkled age the fairest face will plough,
And cast deep furrows in the smoothest brow.
Where’s now the lovely tempting face ? Alas !
Yourselves will blush to view it in a glass,
Unless adorn’d with beauty in the mind ;
And then an interest in thy Saviour find.”

“In this manner my mother used often to reprove me ; but I must say, to my shame, it had only a momentary effect ; so deeply was my heart fixed upon the vanity of dress, that I did not care how hard I worked, early and late, so long as I could earn money to get clothes to appear smart in.

“My father used warmly to reprove me and say, he was ashamed to see me, for a farmer’s daughter to dress as I did ; but all had no effect upon me ; my heart was so set upon it, till sorrow broke it off. And when now I reflect upon my youthful days, I see how flattery hurts the mind ; for when I think on my childish days, my heart was set upon serious meditations, and I felt great comfort and pleasure in learning hymns and repeating them to myself ; but when I came to the age of fifteen or sixteen, and began to be flattered by the world, I found vanity arise, and I became vain ; but this vanity was of a short duration ; for everything I fixed my heart upon I was disappointed in, which made me turn all my thoughts, like my Aunt Sarah, whom I have already mentioned ; and as I have said of sorrow, it was good for me ; so I say of my enemies, it is good for me that my heart has been sorely wounded by the malicious lies and inventions of men, or I might not have been so earnest in my petitions and prayers to the Lord to take the cause into His own hand, to put my enemies to shame and confusion : and therefore I shall conclude by saying—

‘The very thorns that make the traveller bleed
Are but remembrance to amend our speed,
Lest too much ease our future joys disband
And we stop short, short of the promis’d land.’”

Many simple events in her life, and also in that of her father, are used as important types to the nation, and this account of the loss of the lands and the heir being unknown, becomes the subject of teaching which is required just at this period of her mission. It is compared first to the Jews, who have lost the title to their own land, and then to our own nation, that has wandered from God,

and far from the Father's home, having lost sight of the great inheritance to which we are entitled owing to the foolish pride of our hearts, thinking we can be all-sufficient for our needs.

Here are a few extracts from the words on the subject given by the Spirit of Truth (p. 102, same book):—

And like the children, now I tell you all,
Men left the whole and ne'er sought out the land;
And so in sorrow every one doth stand.
See how the Jews are scattered to this day;
Despise My Gospel; never seek this way
For to find out if they shall stand an heir.
Just like thy father's house do all appear;
Therefore I've so compar'd him with the land;
For like thy father's house all things do stand:
And like thy father's sorrow men go through;
They've lost their rights and that I well do know;
And so in sorrow men are compass'd round;
Just like thy father is your nation found:
One load upon another fast doth come,
Till his cold sweats may be in every one,
If that your nation do not now awake;
But if they do, their cause I'll undertake;
Their cause, like thee, I'll surely take in hand.
Remember how thou didst by thy father stand,
To soothe his sorrows, and remove his pain;
Thou gavest him comfort, though his sweats remained,
Which thou by tenderness didst wipe away,
And all thy labour is well known to me;
Because one quarter part thou hast not penn'd,
Thy care, thy thought, nor how the thing did end;
To keep thy father till his term was up,
And so thou knowest thy father did not drop,
The way his fears alarm'd him at the first.
But now another way I mean to burst:
The land was lost for all, but promis'd there
That in the end I should it all prepare;
Because the title I would ne'er cut off;
I've made the promise; now I've said enough;
And so the promise I did bid thee claim,
Then all your heirship lands I sure shall gain,
And make the nations down before you fall.
For like thy father I'll my sufferings call:
I was the heir that had the right at first,
But could not gain it when the Jews did burst;

Nor was it come to my appointed time;
 No : to the woman I shall all resign;
 Because to her the promise there was made.

Then follow lines powerfully showing the likeness to Satan in the one who tempted her sister to sin, and how he tempts us all to turn our love away from God and to go a-whoring after the world.

Some important lines are also given on the danger of pride in the heart, and the determination of God to bring it low, that He at last may raise us up—

Because that now I'll bring it round to man,
 The way thy family at first began.
 It was by pride that scatter'd so the whole,
 That all seem'd lost, the heir there's none can tell;
 And in thy heart thy pondering thoughts I see—
 Could thy grandfather come and visit thee,
 And see the great that he so much did prize
 Act with such scorn, thou'st think he'd grow more wise;
 Because his grandchild's so despised here,
 By these great men, that he before declar'd
 His daughter's union¹ must with them take place.
 But let him see how pride doth men disgrace,
 From every feeling of humanity.
 'Tis in the humble minds, thou now wilt see,
 The noblest virtue will now arise to shine.
 The man that broke his heart, I'll tell my mind,
 Would surely act for thee a different way.
 And now, O England, hear what I do say :
 I've brought this history out before you all,
 That I have mentioned, now to prove the fall
 Stands in like manner; you may it regain.
 Weigh deep the parable, ye sons of men,
 And so the HEIR you may see at the last,
 When further wonders to mankind do burst.
 But now thy sister's words I'll answer here
 She said that pride in all did so appear
 Throughout the family for to be so great;
 Therefore she knew the Lord would never stoop
 To dust and ashes, where the pride did swell.
 Trace back the family : she did know well

¹ Referring to the Aunt Sarah who, as well as her lover, died about thirty years of age of a broken heart, because they were not permitted to marry.

That all was great, and so stood to this day.
 'Twas but thy mother's side, thy sister says
 That she could judge if blessings came from heaven ;
 But from thy father's side could ne'er be given.
 But let them see the pride I brought it low,
 That to mankind I may My goodness show ;
 If pride comes down I'll surely raise them high ;
 And let them judge it by the end of thee,
 And with thy sister's words I'll make an end.

Joanna continues :—“ When I told my sister of my visitation, and that I had prophecies given me of what was coming upon the earth, she said she did not believe it ; and if prophecies were to be given, the Lord would not condescend to visit any one of our family ; for there was too much pride ; as all the Southcotts were proud ; and though we were come to nothing, still we were a proud empty family. And that I'll grant is true : a bottle filled with wine wants no more, but an empty bottle wants to be filled. I asked her, why she was so proud herself then ? She said she was always at war in her own heart, but she could not conquer her pride ; and therefore she was in the family from the father's side. I shall make a few remarks on myself, from my sister's words, saying she was at war with her own heart ; and I may say the same. I never could conquer my own heart myself ; for this war will ever continue, till we come out of ourselves, and come to the Scripture rule, to cast away every weight, and the sin that most easily besets us. And my besetting sin was a resenting spirit ; as my mother used to tell me I had a proud heart to be humbled, and a hard heart to be softened, on account of my resenting spirit, which I never could conquer by nature, as my feelings were tender and quick. But since the visitation of the Lord to me, I have observed His directions have been given to make me act contrary to my own will, and to conquer that besetting sin in me, by the ways the Lord hath directed me ; which have been contrary to what I could do by nature, and contrary to any wisdom of my own. Therefore I see the wisdom of the words spoken to me, that we must come more out of ourselves, and live wholly dependent upon the Lord ; if we

wish for everlasting happiness, we must trust His wisdom and not our own. I have been often stumbled in the Lord's directions to me, in ordering me to write to the ministers, as they did not regard the letters when sent to them : it appeared contrary to my wisdom ; but now I see my own want of judgment, and the wisdom of the Lord in all His directions, so that I can say with Dr. Watts—

“God moves in a mysterious way,
His wonders to perform ;
He plants His footsteps in the sea,
And rides upon the storm.

“Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

“Blind unbelief is sure to err,
And scan His work in vain ;
God is His own interpreter,
And He will make it plain.”

Interlude.

May 26, 1908.—Yesterday I searched through several of Joanna's books for what appeared to me best as a continuation of her history, and had found what I thought naturally followed and would prove interesting at this point. It has been my practice since the weather has been warmer to get up each morning and write for an hour before breakfast. I had arranged as I thought enough to go on with this morning, so that I should not lose any time searching. But when I went to bed last night, and again very early this morning, words seemed to flow a great deal faster than I could have penned them ; great happiness took possession of me such as I have never known—no, not even in the rapture of first-found peace with God. I have had at many times a sense of exaltation and joy, especially at the table of the Lord—but last night I felt as though bells were clashing joyful peals throughout heaven, and the wine was about to be drunk new in the

kingdom of our God. I did not know what I ought to do with all the powerful words which were coming to me in defence of Joanna. I felt God would make my pen iron, that all the world would not be strong enough to gainsay ; greater is He that is for us than all they that be against us. The world does not know the feast of good things God has prepared for those that love Him, nor what it has lost by a rejection of her word.

Whilst in bed, and feeling this marvellous happiness in my heart, it seemed to come powerfully to me "Arise and write." So I rose at 5.45 and am ready to write anything He may desire. If I am mistaken, I know I am erring on the safer side. I cannot imagine such great joy coming into the heart of any one from evil powers or from any conception of our own heart or our own importance ; I have never found anything of that description bring any lasting happiness.

Since I have been engaged in writing this book, a continual well of happiness has been springing up—I know from whence it comes, as I am at the secret source. I know a little now of what dear Joanna meant when she stated so often she felt such heavenly joy within. It is indeed a foretaste of the joys we shall get above. Did I not see that the good people of the world are still trying to sustain themselves with the wine in the old bottles which are becoming daily more useless and the wine impoverished, when they might have the new wine in new bottles, I should not be so anxious to offer them that which I possess. I have tasted and I *know* that it is good. It is the wine of the Marriage Supper of the Lamb : He will drink it new with us in His Kingdom ; we can, here and now, have a foretaste of the joys to come. The Spirit and the Bride say, Come, and whosoever will can partake freely. The words of the Spirit did come to Joanna exactly as described : "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit." We, Christians, think we are born of the Spirit, and so we are, but we are not come to the perfection of

the Day of Pentecost or of the last days when the Lord will pour out His Spirit upon all flesh, and His sons and daughters will prophesy. No, we have had the curtain lifted for us at Pentecost, and Joanna has shown with what power the Spirit can speak, in an audible voice, to a special instrument tuned to His own heart. It is in a manner that does not come to the generality of Christians. I say, this morning, it came to me powerfully: "Arise, write," but I do not lay claim to having heard an audible voice. I believe all Christians have this special guidance which comes to me, and all the children of God have a clear inward assurance of whether they are doing their Father's will or not. I am sure all God's people will acknowledge this, as I have heard it so declared from many pulpits and also privately in conversation. Joanna not only heard the sound of the voice, but I firmly believe one was born of her of the Spirit, the one that was to be raised up at the last day like unto the Son of Man.

As children of God, of course, we are all born of the Spirit, but who would have thought there was to have been a revelation in this world of being born again, and born of water and of the Spirit—for in the unpublished Conception Communication this is a just description of what occurred. The actual birth, too, was also exactly as described: no one could tell whence the spiritual child came or whither it went. This sentence will, doubtless, cause great ridicule, but I am willing to abide by it against the world. Flesh and blood hath not revealed it to me, but the Spirit of God. Art thou a Master in Israel, and knowest not these things? "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." We marvel now, and we are commanded to marvel not. It appears before we can really enter upon our great inheritance we must all be born again of the Spirit. We have thought it all fulfilled, but the redemption of the body, our flesh, is yet to take place, and will be revealed and accomplished in God's good time.

I challenge the Masters in Israel to search the writings of Joanna Southcott and see for themselves whether these things be so or not. Become as little children, that you may enter the kingdom. The wisdom of the wise men and the prudent is hid, and God hath revealed Himself unto babes, i.e., those who are little in their own eyes. He has yet many things to say unto us, and we have turned aside and crucified Him afresh, and have put Him to an open shame. It is indeed an open shame—a well-known shame, that people almost speak of with bated breath—that a woman of sixty-four should claim to have had a spiritual child, yet it is plainly foretold in Revelation xii. But any one who will carefully read her life will see how incapable she was of deception, what a lovable, beautiful character she was, that even her enemies could not traduce her character. Do men gather grapes of thorns or figs of thistles? God has forbidden it in the natural world, and has forbidden it in the spiritual. No—by their fruits ye shall know them. Read her works and you will find throughout the breathings of a heart thirsting after God, and desirous above all things of doing His will. The world is in despair with the many perplexities of life. The wisdom of the wise and the understanding of the prudent are hid even in this world. The burdens man has laid upon man are heavier than they can bear. God has in the fulness of time interposed to save mankind from destroying each other, and to bring in the promised redemption: the Comforter has come, and tells us things to come; we are shown plainly of the Father; the world has not received him as foretold. But the sorrows of life press, and man looks in vain for comfort, yet God has provided it. The heavenly manna in oftentimes simple verse echoes from heaven to earth. God has again interposed and provided for our utmost need. Let us lift up our heads and confirm the feeble knees, for our redemption draweth nigh.

For twenty years Joanna Southcott and her faithful handmaids laboured hard to give the world the message she received, and if you read her life, you will find she was terribly surprised and almost overwhelmed at the awful

ordeal before her in connexion with the spiritual child, which tried her obedience and faith to the uttermost. It was only her lifelong habit of submission to the divine Will that enabled her to endure the mockery of the world, and such a trial to her own faith. Without this last episode her followers by this time would probably rival in numbers any of the sectional denominations, but it was too great a test of faith to numbers of the early believers, and they became fewer as time went on. It was difficult, and I believe God knew it would be so, to explain to their children this last great act of God. We are so of the flesh, we cannot understand nor rise to the things of the Spirit: we can but see through a glass darkly. However, I think I can prove by the evidence given in the Second Express that she was not at all aware of the meaning of her own prophecies, which are numerous, many of which I shall quote later, respecting the birth of a spiritual child, and which she, in her own experience, perfectly fulfilled years after she had written the words given her by the Spirit. Her believers saw afterwards that their hopes of a temporal Shiloh were contrary to the meaning of the writings. But their mistake was a very natural one, as no one would have imagined that God had such a marvellous plan in His heart to thus make us joint-heirs indeed in Christ in His resurrection body, and strengthen His union with mankind so that He may at the last save women through child-bearing and thus bring in a perfect redemption for all mankind. It is too great, too glorious, for any of us to grasp.

God has outwitted even the subtlety of Satan in his mockery in other religions of a virgin birth. This is His great work that makes our ears tingle, and will one day make all mankind unite to praise His Name with one accord. He has concluded us all in unbelief that He may have mercy upon all. Men of Israel, hear these words! Lift up your heads, for your redemption from the ignominy of the Cross draweth near. Satan entered into Judas to betray his Master, man alone would never have done it. Hear the cry of the heart of man: "I have sinned in that

I have betrayed the innocent blood.” “His grief was greater than he could bear, and he went out and hanged himself. Hear the hearts *inflamed by Satan* : “His blood be on us and on our children.” But see the steadfast love in the hearts of the Jews upheld by God, they established the Gospel and laid down their lives for His dear sake. Greater love hath no man than this. Man will yet be tried, as stated in the Revelation, for a thousand years without the evil temptations of Satan, and mankind will remain true to God, and prove the wisdom of God in creating from the dust a race superior to the evil powers to serve Him. Shall the dust praise Thee ? Yea, even so, Lord Jesus, for so it seemeth good in Thy sight.

To show how Joanna’s heart was early set upon the things that are above, and how she was taught by her mother from childhood to follow the Lord, I will quote from her own account given in the *Strange Effects of Faith*, p. 203 : “Here I shall proceed a little further to show my readers how I was taught, from my early age, the Lord is the same to-day, yesterday, and for ever, as I was instructed from my mother, whose earnest prayers were for her children, before they were born, that they might be like Samuel, to wait on the Lord, and like Timothy to seek Him in their youth. I heard her repeat these words concerning me : she said : ‘She had great faith, great comfort, and great promises made to her in prayer for me, before I was born, and ever since ; and if I was a wrestling Jacob, I should be a pre-ailing Israel.’ These things I never understood further than that they applied to my own salvation, and I pondered them deep in my heart.”

Joanna continues :—

“I shall leave particulars and come to the death of a neighbour, which sunk deeply into my mind and heart, before I was fifteen years of age. The man was a professed atheist. The night before he died, his wife requested my mother would permit one of her daughters to stay up by him ; and she sent me. At midnight the room shook as though it had been shaken by thunder. The dying man rose up in his bed, and spake, with a voice most dreadful :

‘There is a great black dog down in the window.’ I went to compose him; but the dying man replied with more fury: ‘You think I am light, but I am not; I tell you the devil is there.’ This shocked my very heart and soul: the bed shook under him, and the man trembled with great fear. It is impossible to pen what I felt. This continued an hour, and then all was hushed to silence. I do not remember, in all this time, that he once called on the Lord to have mercy on him. This made a deep impression on my mind and heart, and made me fear sin more than death. Weighty were my mother’s words to me concerning him.” Joanna contrasts this terrible death with that of her own mother, and continues—

“I shall leave other particulars and come to my mother’s death, which happened a few years after. The night before my mother died, I heard something in her throat. I asked what was the matter? She answered: ‘My dear child! don’t you hear the rattle is upon me?’ It shocked me to the heart. I asked her if she was in any pain? She answered: ‘No, my dear child!’

‘Jesus can make a dying bed
As sweet as downy pillows are,
While on his breast, I lay my head,
And breathe my life out sweetly there.’

At these words I was almost death-struck myself, to think I should lose so good a parent. I went and called my sister; and we both sat by her side till morning; when thinking our mother was better, we went down about our dairy work, and left a neighbour to sit by her, not supposing her end was so near. At eight in the morning (about an hour after we left her) she said to Mrs. Venn, her time was short, and she rejoiced in the hour of death. ‘As to my children,’ said she, ‘I must leave them to the Lord; but tell Joanna to come up to me.’ I immediately obeyed her summons, but the doctor having been there just before, and not conceiving her death so nigh, my sister tarried to finish her butter, and I went up alone. When I came, she took me by the hand, and said, ‘My dear child! stand

there, and learn to die ; live in Christ, for to die in Him is great gain. What profit would all the world be to me now, if I had it to leave to you, and I myself was lost ? You are a maid of lively spirits and great courage, be strong in the Lord ; cast all thy care on Him, for He careth for thee ; commit all thy ways unto the Lord, and He will direct thy goings ; and the blessing of God be with thee, my dear child !' Then fastening her dying hand in mine, she tried to utter more words ; and my father and sister entering the room just as she had done addressing me she endeavoured to speak to them, but her voice failed her, and she fell asleep in the Lord, with her dying hand closed in mine. It is fruitless to pen what we all felt on so sudden a change in my mother, as she had not been long ill, and no one had reason to judge her dissolution so near.

"My mother's dying words so strongly impressed my mind that, reflecting on the different shapes I had seen death, in the man and in my mother, it made me weary heaven with prayers, to have some assurance ; which were increased, till at length I was powerfully questioned, 'What is thy petition, and what is thy request ?' I replied, 'Lord, thou knowest—a new heart.' I was answered, 'A new heart I will give thee, and a new spirit I will put within thee ; I will write My laws upon thy heart, and I will put My Spirit in thy inner parts, so that thou shalt have the Spirit of God to bear witness with thy spirit, that thou art a child of God, whereby thou shalt cry, Abba, Father, my Lord, and my God.' At these words my fears vanished ; I began to rejoice in the God of my salvation, and began to have a lively and strong faith in the Lord, and shortly after I was put to the trial of my faith ; as I was inwardly told what would happen concerning my father, which my father thought madness in me to believe ; and asked me if I thought the Lord would work miracles, as He did for the children of Israel ? I said, the Lord was as well able to do it now, as then ; while some put their trust in chariots, and others in horses, let Israel trust in the God of their salvation—

Through Him the weak confound the strong,
 And crush their haughty foes ;
 And so thou quell'st the heathen's tongue,
 That Thee and Thine oppose.

“My father thought my faith presumptuous ; but when he saw the Lord had done perfectly as I had related, before the week was at an end, he burst into tears and said : ‘ Joanna, my dear child ! if I had faith like unto thee, I could freely consent to be burnt in the flames. As the spirit of Elijah fell upon Elisha, so has the spirit of thy mother fallen upon thee. God hath revealed it unto thee ; thou art taught of God, and not of man.’ ”

The death of the atheist is made a parable to the nation in a passage of about one hundred lines given by the Spirit to Joanna, which are weighty to the nation, showing—

The midnight hour for all is nigh at hand ;
 Then like the dying man will trembling sinners stand ;
 For now the hour of death is coming near,—
 The death of Sin and Satan will appear
 Much like a greedy dog to get his prey,
 Or in his shape his own for to convey
 Unto his kingdom ; there they all must dwell
 Until I come to rescue death and hell ;
 For death and hell must then give up their dead,
 Then earth's foundations newly will be laid.

The above are a few lines, but the whole will be found deeply interesting, and can be perused by any one who is sufficiently in earnest to obtain the books. I am quite willing to lend or to reprint any that may be required, so that there shall be no excuse for those who really desire to search and see whether these things be so or not.

The death of the mother is also made a parable to the nation in a passage of about one hundred and fifty lines of great interest. I will quote from the beginning—

Now from thy mother here's a line for all.
 She had no fear when I her life did call ;
 But yet her God she feared all her days,
 And in her death she gave Him every praise,

And all her children did commit to ME.
 Now here are the different masters, let men see ;
 The one with pleasure did her Lord behold ;
 The other saw his god, and soon turned cold,
 That is, his heart was chilled with every sight ;
 The other died with triumph and delight.
 And in this manner soon your lands will burst.
 And now like Moses here the words are placed ;
 For good and evil now I set before,
 Choose which you will, and let your fears be o'er ;
 For if you say you now will choose the good ;
 You need not fear ; you all will shun the bad ;
 And like thy mother thou wilt find a friend,
 That will protect thee safe unto the end ;
 But if the evil you say you will choose,
 And all the good you say you will refuse ;
 My love nor anger you say you'll not fear ;
 Then like the dying man you may take care ;
 Because your fears will meet you in one day,
 To see your leader, trembling then you'll lay,
 And then your fears they will come once for all.—
 O England ! England ! hear thy every call.
 For as that peace possessed thy mother's breast,
 And in my bosom she composed her rest,
 So shall My friends, that do rely on ME.
 As peaceful mansions each of them shall see ;
 Then all their children they'll commit to ME.

This simple language and verse may be despised by mankind, but the Spirit is more than the letter, and if the Lord compels us to strip ourselves of our literary wisdom and pride before we enter the kingdom, let it be done, for so it seemeth good in His sight. He chooses the weak things of the world to overcome the mighty ; let us follow on to know more of His will, and then we shall find pearls of great price and more than earthly wisdom concealed in a despised envelope. It is the glory of a king to conceal a thing, and for the subject to find out his Lord's will.

To show the unusual paths by which the Lord led Joanna, and also how unlike the ways of man, I will point out that, in 1804, William Sharp was ordered by the Spirit to Joanna to collect the Letters and Communications sent to him that year, and to publish them in a book. Part of the

history of her life was sent to him to be included. At the same time and in the same year, the Rev. Thomas Foley, Worcestershire, was ordered to publish a book for her of the Letters and Communications sent to him, and another part of Joanna's history of her life was also enclosed. This I have before mentioned in connexion with the parables. It is curious to notice that the explanation or divine significance to the nation of the history in one book is given in the other, and vice versa. There are so many things that require a bench of learned men to get a clearer knowledge of the deeper significance of these things. I venture to foretell that at no distant date many persons of brightest intellect, with hearts full of love to the Lord and a single eye to His kingdom, will revel and delight in the feast for the spiritual and intellectual nature that God has provided for them, and which has lain buried down and despised by man as of no account. The pearls of surpassing worth will be found, but we must stoop and dig deep to find them. Our Father will call out our best efforts, and has set before us what is best calculated to stimulate our energy. He who formed the human heart and intellect, does He not know what is best for us!

The Spirit spoke to Joanna the following words, in which the importance of seeking the pearl of great price is demonstrated (*The Full Assurance that the Kingdom of Christ is at Hand*, p. 42): "I said the Kingdom of Heaven was like a Pearl of great price; that man must dig deep to find it; and this Pearl is of great price; and men must begin to count the cost; and then proceed to show its worth. In the first place, it cost MY LIFE! in the second, it hath grieved MY SPIRIT, to see the sorrow of heart, the anguish of mind thou hast gone through for My sake! believing and fearing hath wounded thy heart; this wounds ME afresh, to see the unbelief of man, placing daggers in thy heart through unbelief! But my Bible could not be fulfilled without it; how could I be perfect God and perfect MAN, if I did not in all things resemble BOTH to perfection? Then, as perfect God, I must fulfil MY WORD in the WOMAN, and complete the bliss of MAN;

and she must be his helpmate for good ; as perfect man, I must bring the shadow to the substance, to resemble MAN in every perfection I ordained for him and designed for him.

Now let the learnèd judges see
 The MANHOOD I have took on ME ;
 And when the GODHEAD doth appear,
 You'll surely find the Pearl is near.
 So from thy heart now judge the cost—
 And shall this Pearl e'er be lost,
 That I have bought as GOD and MAN,
 That to perfection all may come ?
 For when this Pearl you do find,
 It will enlighten all mankind.
 Then now I bid you judge its worth :
 Dig deep and set its beauties forth ;
 And when its beauty doth appear,
 No diamond can with this compare ;
 But to find you must dig deep,
 E'er you can see this Pearl so great :
 For your wisdom it will try,
 Before you see the Pearl is nigh.
 Deep in thought you must begin,
 E'er you can discern the thing ;
 Deep in wisdom to trace back
 The hand that nailed thee to the Rock ;
 Deep in faith you must go on ;
 Then to the Pearl you will come ;
 Deep in charity appear ;
 Judge like Abraham heretofore :
 Deeply you must trace the Fall ;
 Deeply judge your MAKER's call ;
 Deep philosophy must come ;
 Deep divinity be shown ;
 Deep you must together weigh ;
 Then the Pearl you all will see,
 That it is a glorious prize :
 Sell your wisdom, and grow wise.
 For when I do rescue Man,
 Like Adam all amaz'd will stand :
 And the old bottles all will burst,
 If I should not new make them first ;
 For to fill them all anew
 Mended garments will not do ;
 Now I say I'll patch no more.
 See My Gospel and be clear :

Every thought I'll now make new—
Bring My Gospel to your view :
Throw your fig leaves all aside,
Let the sheep-skins lower your pride.
Now the mystery I'll make clear,
Tell thee what the sheep-skins are :
'Tis not the shepherds, but the sheep
That wisely act to find it out ;
Therefore thy hand I so ordained,
To write in such a curious strain,
As no one can discern it clear,
For to try My people here ;
And had I never found a Friend,
My sheep must perish in the end—
But faithless shepherds—happy sheep !—
The end will make the learned weep.

As it is probably rather puzzling to the reader to understand what is meant by a part of Joanna's history being sent to the Rev. Thomas Foley for insertion in his book, and a part being sent to Mr. Sharp at the same time to be placed in the book he was ordered to publish, I will quote what is said by Joanna on this matter in Mr. Sharp's book, commonly called *The Flock of Sheep*, although the full title is, *Copies and Parts of Copies of Letters and Communications*, written from Joanna Southcott and transmitted by Miss Townley to Mr. W. Sharp in London (p. 21). She writes :—

“ But as I was ordered to go through my history in that day, I could not go through particulars ; but now, as these particulars are most wonderfully explained, I am ordered to put them in print : one part must be sent to the Reverend Mr. Foley, and the other part will be sent to Mr. Sharp. So Mr. Sharp is desired to print from this day, the letters he receives ; and Mr. Foley the letters he receives his day ; thus they are both printing a book they cannot understand before they see both the books together ; for Mr. Sharp must see no more of Mr. Foley's letters, nor Mr. Foley of his, before the book is out. The Lord is now working in this manner, to show mankind the folly of the Jews and Gentiles ; for no more than they two can understand what they are printing, before they

come to weigh both the books together ; no more do the Jews understand the Law, nor the Gentiles the Gospel, before they come to deeply weigh the whole together. Mr. Sharp may marvel why I have sent him such a history, that he does not understand the meaning of ; and Mr. Foley may marvel I have sent him the meaning, but never told him the Parables from whence they were taken ; so they are both lost in a mist. . . .”

It is impossible for me to give either the whole of Joanna's history or the lengthy Communications in which the simple events of her life serve as parables for spiritual teaching to England in particular, and also to the world. Persons who are sufficiently interested to see what will befall our land, and what are God's designs concerning us, must search deeply themselves, and they will find therein a wonderful spring of divine instruction welling up to eternal life. In Mr. Sharp's book (p. 10), Joanna's history, which she was ordered to publish, is thus continued :—

“My father married his first wife out of pity, because he saw her upon a sick bed and he was told she could not live without him. He then went and told her to arise, for he would have her ; as he thought to himself he would break the hearts of no more : but that woman died in child-bed, and while she was dying, my mother was in the room ; and he thought to himself if she died, as soon as decency would allow, he would make his addresses to my mother, whom he felt in his heart to admire. But my mother had thought in her heart, of all men upon earth he was the last she would have ; for she was provoked with words she had heard before, as one of my grandfather's servant men had been in company with my father and many others, who were talking about the women whom they should like for wives ; and one said, my mother he should like for a wife. Another made answer, ‘I would never go a-courting there ; for men enough have tried there, and she hath refused them all : she looks with scorn on every man.’ My father answered : ‘You know not how to go a-courting to a religious woman : I'll be bound

for it, if I was a widower I would gain her.' The man came home and told my mother of it ; which, she said, raised her indignation, and she thought to herself, if he was a widower, and offered to come to her, he should find she was not so easily gained. But, being very intimate with his wife, she was desired to be with her when in child-bed ; which she was, and then my father fixed his mind to come to my mother as soon as decency would allow ; but the agonies he saw his wife die in, made him like a distracted man. So my mother judged him a man of tender feelings, which with all his passion he really was ; for though he was a man of strong passions, yet after his passion was over, his heart was torn with self-reflections, and he would do anything to make amends : for he was a man of tender feelings and strong passions, and my mother has often reproved us children when we have been provoked with our father's passions. She would often say, ' Children, why do you blame your father ? If he is passionate, he is compassionate, and he doth not do like many men, spend his time and his money in public-houses, to bring you children to the parish ; but he has been a hard-working, careful, industrious man, to keep you from the parish, that you might not suffer, as other poor apprentices do.'

" And now I must speak of my father's tender feelings ; for he was as compassionate as he was passionate ; for I remember our apprentice maid, when my brother had fallen out with her, my father would not permit him to come in his presence to supper, but said it was as good to be a toad under a pair of harrows as to be an apprentice under so many masters and mistresses ; one master and mistress were enough for any apprentice, and no apprentice in his house should have any more.

" And now I shall come to another thing of my father : He said my temper was such, and my care and industry so great, that no man but a devil could ever fall out with me ; and yet he himself, when provoked to passions, without a cause, would fall out ; and James Speerway, who worked at his house, working of flax, and slept in the house, had been witness to my father's falling out with

me, and repeated his words to me: 'Your father says, none but a devil can fall out with you; and now he hath made himself a devil by falling out with you.' But I never saw a man in such agonies in my life as he was after he had done it. He raved like a madman in the night, and said: 'Oh! my dear child, have I grieved her heart, that makes herself such a slave to keep me from a prison! Why shall I grieve her heart? What devil is in me? Oh, that dear creature, how does she strive to please me! How does she strive to keep me from ruin! I must see her!' This was his waking in the night after he had fallen out with me. James Speerway made him this answer: 'How can you wish to disturb her? She has staid up to work till twelve o'clock, and is but just gone to bed.' But my father answered: 'I cannot live unless I see her.' So they were forced to knock at my door and call to me; when I arose and went to my father, who took me by the hand, and said: 'My dear child, dost thou forgive me? Why did I fall out with thee, that is the comfort of my life, and ventur'est thy life to save me from ruin? Oh, my dear child! Oh, my dear child! my heart is wounded to see thy love for me!' At the same time my father's face was like a pot when you take off a cover, covered with drops, in great sweat, which I took and wiped off, and sat hours by his bedside to comfort him, and to compose him to sleep. But the next day he told James Speerway how his heart was wounded to think he had grieved me.

"One more instance of my father I must mention. We had been making of cyder in the day, and at twelve at night he waked, and finding I was up at work, he called down and desired me to go to the lower orchard to the pound-house, and see if the cyder was not running over the tub, for he was afraid it was. The pound-house was more than two fields from the house we lived in, or a long lane the other way. I took the candle and lanthorn, and went down as my father desired me. I did not perceive there was any moon, for it shined in a cloud; but when I came to open the pound-house door, the light of the moon

shone out through the cloud against the jambs, which made them appear to me like a man, and the summer upon the top like the head of a man ; at the same time the owls that were up in the pound were frightened at my opening the door, and they flew out and let the apples fall, which made a great noise. At this I was frightened, and thought it was the spirit of the man that had been drowned in the well before ; as there was a well by the pound-house, which was a dwelling-house when my father took the farm ; but people said it was always troublesome, and no man would live there ; so he made no use of the house, only for my brother to keep rabbits, which used to make a great noise in the night ; and Squire Putt one Sunday called my father into the School-house, and said he had an information against him, that he had smugglers in his lower house, and people did hear them every night as they rode by ; so that he made the house a smuggling house, and they did hear the people jumping about. My father answered : ‘ Your honour is wrongly informed ; it is nothing but rabbits my son keeps there ; and if your honour will not believe me, I must beg your honour will send one of your servants, and then you will see how the rabbits get up upon the benches of the window and jump off to make that noise.’ Mr. Putt took my father’s word ; for he had said before if there was an honest man in the parish it was my father ; and told my father, when he was poor-warden and brought in his book of accounts at Easter, that he was peevishly honest, and therefore he must stand poor-warden another year.

“ But now I shall return to my fright. Judging I had seen a spirit when I opened the door and heard the owls, and saw the light of the moon shining against the jambs, I let my lanthorn fall and put out my candle ; I then ran home as fast as I could run, without bolting the door, or locking the garden gate, but ran home through the lane, and thought I heard the footsteps of the spirit after me ; for more than twenty yards I ran through a river, as the waters were then high. When I came home my father called out to know if the cyder was run over ? but finding

my voice so trembling that I could scarce answer him, he called out, 'My dear love, what is the matter?' I thought to myself he might well say 'my dear love'; for he had frightened me out of my senses, by sending me down in the pound-house at that time of the night. So I told him how I was frightened; and that I had neither seen the tubs of cyder, for my candle was gone out, and I had neither bolted the door nor locked the gate. My father pitied my weakness, and did not blame me, but assured me I had seen no spirit, and it was nothing but the moon that was hid in a cloud, that shined out against the jambs; and it was the owls flying out, that he supposed had apples in their mouths and let them fall, which made the noise. I looked at the window and saw the moon was burst from the clouds, but I had perceived no moon before. I then went to bed, reflecting with myself what a weak fool I had been, to be frightened with nothing but shadows; for I was truly convinced of the truth of my father's words, and called to my remembrance that I had seen nothing but a glimmering light shining against the jambs, and that I heard the owls fly over my head, that in my confusion I did not think of."

There are some important lines from the divine Spirit on these simple incidents, which I will quote so that the reader may judge of their value. The opening lines refer to Mr. Putt's thinking there were smugglers in this disused house (same book as above, p. 22)—

"So from the smugglers I now begin :

The LIVING TRUTH to men was never seen,
 But when the truth they did begin to hear,
 They said that smugglers in all was there;
 Because the truth they did not wish to know,
 But all my Bible they have smuggled so,
 To cheat their God, in all to Him His due,
 They cheat their country and they cheat their King.
 And yet to thee they all these lies do bring,
 That thou art the smuggler that doth appear,
 But now the truth I bid them see and hear :
 That in my Bible LIVING TRUTHS do stand,
 And like the rabbits they may all command;

For when the daylight doth to all appear,
They'll find no smuggling in the words is here—
But truths and life must now before them burst ;
They'll find the smugglers in the land are cast ;
They'll find the shepherds are the smugglers here.
Their informations let them all appear ;
And then I'll prove they've smuggled every word,
And in like manner, they've condemned their God,
As they condemned thy simple father there,
And full as wrong, I'll make them all appear.
For when the truth, they all do come to see,
They'll find my every word, as true to be
As e'er thy father's it did then appear ;
And perfect so, thy innocence I'll clear,
And prove to all, the information's wrong,
To say the smuggling doth in thee become ;
That thou My Bible now art smuggling up,
They'll find the truth in every word to drop,
As from thy father's lips did then appear ;
They'll find the living truth in all is here ;
That must burst out, if men will come and see,
And jump for joy, that I am come to free
A world of ruin now from misery.
And from thy father's words I'll further go,
Nothing but devils can condemn thee so ;
Though oft his fury he doth work in man ;
But like thy father, let them now condemn
Themselves in passions how they so did burst,
And from thy father I have told thee first
That with the nation I should him compare,
And with the nation I do answer here
That every father that is in your land,
A son of Mine, will like thy father stand ;
Themselves of passions, they will surely blame,
And say the devil did their hearts inflame :
For none but devils, now they plain do see,
Could e'er condemn the innocence of thee ;
For so the fathers now I know they'll break,
And blame themselves, they did so harshly speak,
Provoked by passions by the devil here,
For in their words thy father did appear,
And said, the devil surely was in he,
Or he should never grieve the heart of thee ;
It was the devil did him then provoke,
And on himself he felt the greatest stroke
When thou in tender love did soothe him there.
Thy father's history does not half appear,

The tender love that thou didst show to he,
 The flaming passions thou didst often see ;
 Because thy father's passions they were strong,
 And his own way he wished all to be done ;
 But his own way, by prudence thou didst see,
 If he did get it would his ruin be.
 Therefore together jangling you went on
 Till on his death-bed—then, behold the man :
 'If thou art present Christ is surely here !'
 And let his dying words to all appear—
 And then the dying fathers all will see,
 When dead to sin, they all will speak like he :
 'If thou art present, Christ is surely here.'
 Now pen his words, and let them to appear.

" When my father lay on his death-bed, the persons that attended him told me they heard my father talking to the devil, who said he was come for him ; my father answered he would not have him ; for how could he think to have him, when he knew he had an interest in Christ ? he had always been praying to Him, and seeking after Him, and relied on His tender mercies and goodness, and how could the devil think to have him ? But they knew, by my father's answers, that he terrified him, that he would have him ; and it threw him into strong convulsion fits. But when I came he was almost insensible to the knowledge of any one ; and when I held him by the hand, calling him father, he said, ' Father ! be you my father ? ' I said : ' No ; my dear father, you are my father.' He said : ' Who are you, then ? ' I said : ' Joanna ' ; he clasped me by the hand and said : ' My dear child, if thou art come, then Christ is come.' This was the night that he died, while I was holding his dying hands.

" My sister Carter said at his burial, as soon as his corpse was taken from his chamber, she heard the most beautiful heavenly music, singing round the house the Corinthian Anthem. She asked of the woman of the house, ' if the singers were coming.' She said, ' No.' My sister finding she did not hear the singing, took no more notice of her, but waited with impatience, hoping she should see me, as I appointed to go, but I was ill with my journey, and

ordered not to go : ‘ Let the dead bury the dead,’ were the words said to me ; so my sister went to the funeral with the woman she disliked, because she thought she had not taken care of my father ; but, as she was going along, she heard the same heavenly music in the air ; and it seemed to ascend higher and higher, till it had ascended out of her hearing ; but when she came to the grave she thought she should have fainted away, to hear him put into the grave and the water flounced almost over the coffin, which they told her could not be avoided, as the churchyard laid so damp, and were astonished to see her in such agonies at the burial of so helpless an old man ; but she said, she reflected in her mind that she had not taken him to her own house, fearing proper care had not been taken of him, and she was angry with me, when they told her, that I said I praised the Lord when He had taken him out of a miserable world. I asked her how she could wish to see him live in such misery, when he had told her he was perfectly miserable with the people he was with ; then how could I wish to see him live in that misery ? My sister said, she would have altered that misery, if she had known his end was so near ; and now her conscience did reproach her. I told her I had nothing to reproach my conscience with ; for I had done for my father to the utmost, and supported him to the last penny.”

The above circumstance is brought to the nation in the following lines, of which I will quote a few :—

Now these shadows thou hast mentioned,
 'Tis the substance must appear,
 So let all men drop contention,
 Like you two, 'twill soon appear.
 Repentance strong in some will come,
 And like thy sister say,
 “ If we had known the day at hand,
 We'd have done a different way.”
 Repentance late will be the fate
 Of thousands in your land ;
 I tell you plain, ye sons of men,
 Like these two all do stand :
 The one appear, “ my conscience clear,
 I'm glad to see the hour

The heavenly music for to hear,
 And see my Saviour's power."
 While others say another way—
 "No here my heart doth burn;
 My conscience I can never clear,
 He did entreat to come
 And dwell with me, I plain do see,
 But Him I did refuse."
 And now I tell thee in the end,
 This must come to the Jews;
 Because that there, they'll see it clear,
 The watery graves must come;
 The resurrection to appear,
 When I arose again;
 The one lament, without content,
 And did My sufferings see;
 The others say another way,
 No grief for Him can be.
 Then thou say here do I appear
 The sister not to mourn;
 No, no; to thee can never be,
 Thou art not the sister there:
 Because in all, I now will call,
 And prove thy conscience clear,
 Then sure the two bring to your view,
 The Gentiles must be come,
 And clear their conscience they will prove
 I tell thee now in one:
 When thou art gone, and I am come,
 The substance all will see.

Interlude.

The above lines clearly set forth the grief that will be in the hearts of thousands who really love God, but see how harshly his servant, Joanna Southcott, was treated throughout her life by an unbelieving world. Her unceasing toil and strong faith will at last appeal to all hearts, and melt the hardest. On Sunday last I heard a remarkable sermon from quite a young man, but who seemed full of the Spirit of the Lord. With some apology for daring to take his text from the book of Jonah—so unbelieving have we become—he gave it out from the first chapter and seventh verse: "For whose cause this evil is upon us." He stated how on every hand trouble was upon the people

and the land, and cited instances of persons of blameless and industrious lives, yet who had come to poverty after all their thrift. He thought there must be a key to these great mysteries, which if we had we should understand the present perplexity. I said to myself: You little know how all these things are clearly foretold in writings of a hundred years ago, and even the year mentioned when these things would begin (as I have explained earlier in this book). The Lord will not cease from His judgments, and will make us drink of the cup of trembling, until with humility we shall be ready to stoop once more to the manger, and to learn yet greater truths and to permit a little child to lead us into the way of peace. The Spirit of Truth has been sent as promised, but the world has not received it as foretold, and we have grieved the Holy Spirit, and done despite unto His Name, because of the lowliness of the garb in which He visited this earth. None the less we cannot set aside the Will of the Almighty, and His glorious Will will ride on until "all that hath breath and life praise the Lord": as is stated by this same Spirit. It is fruitless therefore to expect a cessation of the judgments until we search humbly and diligently into the truth. He casts down that He may raise us up, yea—to greater heights, and that our joy may be *full*. Christ is becoming more and more the Desire of Nations, and when this is strong in our hearts He will come, and not before. Men clamoured for the Lord to be put to death; now they must clamour for Him to come and reign over them. They have seen that vain is the help of man, and that the wisdom of man has not brought happiness and peace to this earth. No, the Master-hand must chain up the evil and set us free from the tempter. The Lord alone is the victor over death, hell and sin; the strong man armed is come who alone can be Conqueror. It is only by His strength we can do anything well-pleasing in His sight.

I have again digressed, but I believe this is the Lord's work and not mine, and when I feel strongly moved to write as I have just done, I feel I cannot but obey. I will

now return to Joanna's history as recounted by herself. As the simple story of her lovers has been somewhat ridiculed by the world, and those writers who have commented upon it have usually distorted the facts in order to bring discredit to her memory, I shall quote from her own account at length, so that the public may judge for themselves. This also is deeply explained spiritually. She could not understand why such unimportant events in her life should be ordered to be chronicled, but these, too, were used as spiritual types to the nation. Part of the history is written in the book published by Mr. Sharp and part in that published by Mr. Foley. I am using both books for this recital, and going from one to the other for it. The full title of the books of these gentlemen will be found at the end of this work in the complete list of Joanna's published writings—though this does not include almost as much more of written Communications which have never been published, and which are of great value and beauty.

In Foley's book (p. 27), Joanna continues :—

“ And now I am ordered to go on with the history of my lovers, as they are explained also. When I was young in years, I had many lovers ; but the first I indulged the company of was Noah Bishop, a farmer's son in Sidmouth ; as I kept house for my brother at Sidmouth. Then, after we had been acquainted for many months, my friends began to be against my keeping company with him ; as they thought another of more fortune would make me an offer, but that had no weight with me : though many people said that Noah was a very passionate man, and would soon break my heart if I had him. Thus they plagued me for a very long time : at last I was determined to try his temper, by provoking him to anger, and upraided him with going to another, at which he threw himself in a violent passion that astonished me ; and said, he wished the tongues of the people were in hell burning. I made for answer, he might wish mine there too, if I was his wife and offended him. He said, No ; it was his fervent love for me that provoked him so much to anger with every one that set me against him : but his arguments did not

prevail. I saw the fury of his anger, and soon after broke off his acquaintance ; though I confess I had equal love for him, but I thought it was better once smart than always ache, and time and prudence would wear off love, by keeping my thoughts in love to MY CREATOR : so I broke off my courtship. After that, they were daily wounding my ears that Noah was miserable ; that he said he would as soon be dead as alive, and he was ill on my account ; and when he found he could not die, he was determined to go to sea, for he could never live to see me the wife of another. This opened every wound of my heart afresh, and kindled love stronger than ever, and I was determined to have him if he returned again ; for I thought I would rather break my heart by his passions, than break my heart by my own cruelty and wound us both."

Continued on p. 32, same book :—

"This resolution I had fixed in my mind, to renew the acquaintance if he returned again on a Sidmouth Fair-day. In the morning I met him, and he asked me if I intended to go to the Fair. I answered, Yes—so we parted : but I determined in my heart to go to the Fair on his account. And, when I came to the Fair, I met with many of my acquaintance, who pressed me to join their company, young men and maids ; but I made excuses and said I could not ; for my heart was still with him. I then met others, that pressed me the same ; I made the same excuse again, that I was in pursuit of my brother, to go home, but going up through the Fair, I met Noah and my brother together. He then pressed me to join him ; but for my life I could not : my hand and heart seemed as though they were bolted, and I desired my brother to go for the horse, and go home directly. My brother went away for the horse, and Noah went with us. While my brother went into the yard for the horse, Noah intreated me to go in and drink with him for old acquaintance, if I would not for new. I told him I would not go in either for old or new ; if he made as many words as there were stars in the sky, or stones in the street ; but the dejection of his looks cut me to the heart : and, when I was upon the horse, I could have given

my life to have been back with him in the Fair, and could scarce speak to my brother going home ; which he perceived, and said, if I was so melancholy he would carry me back again. My brother exclaimed : ‘ This is the way of women ; you refused to go with him when he intreated you, and now you are as melancholy as he.’ I then spent a restless night ; which was renewed the next day by a young woman of my acquaintance who said, the hard shower of rain that came in the evening made all the youngsters in Woolbrook go into a public-house together, and they all had their sweethearts but Noah, and her heart ached to see how miserable he appeared ; and there was a young woman in the room who was just mad about him, but he took no notice of her. I then determined, if ever he spoke to me any more, my resolutions were fixed never to slight him any more.

“ The Sunday after I was going to milking in my brother’s ground, and met Noah ; he intreated me to let him go with me to keep up the cows, but my heart was bolted in a moment. I said, my cows wanted no keeping up, neither would I accept of his company : but I had not gone twenty yards from him, before my heart denied what my trembling lips had spoken ; and I thought I would give the world for his company, and made a resolution in my mind, that I would never be such a fool any more. But, the Sunday following, he put me to the like trial, by my brother’s having a beautiful pear tree ; and the young man who was with him asked me leave to let him go in and have a few pears. Noah asked me if I would give him the same liberty : I very gravely answered, No ; but Richard, who was with him, might carry him out some, but I would not permit him to come into the orchard. Here my heart was torn again ; I thought to myself, what a stubborn creature was I, to plague myself—to plague him. I then determined to be master of my stubborn heart, as I judged it—and thought to myself he never should try in vain—neither did he : for he fixed his resolution to go to sea, but did not go. And when a young man persuaded him to go again, and told him, if he had been accepted as Noah had,

he would try again, and not give it up, for he was sure I liked him. But Noah answered : ' I have tried often enough and it is always the same, and all her friends are against me ; and now if I die for her sake, I'll never try more.' These words cut me to the soul : yet I admired the nobleness of his spirit, and was convinced his passion was love, when he held me so strong by my hands, that hurt my hands and wrists for many days—and said he would not let me go before I had told him my authors, who had told such lies against him. All these ponderings in my heart drew my love almost to madness, that nothing but religion could keep me in my senses. My sisters knew the state of my mind, and persuaded me to leave Sidmouth, and come back to Getsham to my father's. I answered, No : you may kill me or you may drown me ; but I will not leave the place where he is ; I must see him, if I cannot have him.

" We went to Newton Fair, and I had met with an accident that day in my eye, that I was almost blind, by what they call in Devonshire a cuckol-button getting into it. As I was going up through the orchard, in distraction of love, I ran my eye entirely against it, and they persuaded me not to go to the Fair ; but I was determined to go, for I knew Noah would be there ; but how was my heart torn, when I met him in the Fair, and he passed me by unnoticed. I then felt I could not bear myself, and desired my sisters to return home, who were laughing at me for saying, when I first espied him, ' There he is, there he is.' As we were going home we met his brother, Nathaniel Bishop. He asked me what was the matter with my eye ? I told him. He asked, if I could not cure it ? I told him, No. Nathaniel answered : Can't Noah cure it ? I cried out in madness : If he can, *he won't* : at which my sisters reproved me, and said I had declared my love to his brother. I said, I did not care if I had ; for I wished to awaken his passion to return again ; for I had rather die with him than live without him.

" My sisters went home the next day, and told my father and mother the dreadful state I was in. My father raved

in agonies, and said: My former sins are brought to my remembrance: how many women's hearts have I broken by love! He walked the chamber, my sister said, like a madman; crying out, Now it is come home upon me: for that maid, who is the delight of my soul, is now wounded the same. In this manner my father lamented that ever he had courted a woman, and not married her, when he knew her passions of love were so strong for him: but, after he had broken the hearts of many women, he married his first wife out of pity, because he saw her on a sick bed."

There are some lines from the Spirit on this strong love of Noah and Joanna which I consider important to mankind; and although the manner of the verse has been despised, let us be careful in our pride lest we fall as the Jews of old, who could not stoop to enter into the manger and to see whether God was visiting man or not. Let us learn from them to walk more warily, as we know full well from sacred writ that God's ways are not as our ways, neither His thoughts as our thoughts. He wishes to raise us to the highest spiritual level, and to help us to understand His tender love to the human heart that He formed for Himself. In what better way could He do it than to strip us of our earthly rags of pride and prejudice, and then to clothe us with a spotless garment of innocence and humility in order that He may deck us by His own loving hand with His beauteous jewels which He has carefully wrapped up in imperishable covers lest ruthless hands rob Him of His choicest gifts? No; what is determined will be performed, and nothing is hid but what will be revealed to man, when for his benefit and the time is fully come. Read the following lines, and believe that the Comforter has spoken them, and then the heart can open to receive the great blessings promised to all earnest humble seekers. The lines will echo from heaven to earth, and will soothe the toil-worn spirit, and the Healing Leaves will avail.

On p. 40 of Mr. Foley's book are the following, referring to the simple story of Joanna's love:—

For now I'll come to answer man
From what was said before—

And let the Noahs in your land,
Now like him to appear—
And then they'll see the mystery,
A Noah must be found;
And read the chapter now of he,
And tremble at the sound:
For I said there he must appear;
And if you him deny,
Much greater agonies you'll bear,
Than thou didst bear that day:
When thou'st complain, 'tis all in vain
He never will return—
No, no, I tell you 'tis too late,
For to refuse the man:
A Noah here, I'll now appear,
And thy First Love now see:
Because thy heart he did ensnare,
And gained the love of thee.
But it was I, that dwelt on high,
Then kept thee from that man:
For in the end, 'twas my intend,
I in that name should stand.
To show you clear, the Noahs here
May all turn back like he—
I'll try no more, the time is o'er,
She put me off too long:
I'll sooner see my misery,
Than e'er turn back again.
Then Noah's flood, the deluge stood,
And Noah's you'll become,
To perish in the every flood,
If you will not return.
Because that here the Type appears,
Her heart you plain do see,
How strong in love her passions were,
And so 'tis now by Me.—
For I am come, the Lover strong
Of all the human race:
That do not do, as thou hast done
Thy lover to disgrace,
I say with lies; let men grow wise,
I'll place it every way:
Because My Bible you may see,
For here the Type doth lay;
Now in these two, brought to your view,
A Noah to be placed:

But when the husband is the Lord—
 Look deep, ye fallen race,
 How it should come so plain to man,
 And these Two Lovers see :
 But he the Bridegroom could not stand,
 My Bible saith, 'tis ME,
 That must appear the Bridegroom here,
 When Noah's flood doth come :
 Then see how love did both ensnare,
 To drown the eyes of them.
 Because in thee I oft did see
 Thy eyes in floods of tears :
 And just the same I know in he,
 When he in deep despair
 Did say no more he'd not appear,
 If he died for thy sake—
 Then now, you Noahs, all take care
 Like him you do not break :
 For if you do, I tell you true
 My love will all be gone ;
 And bring the whole unto thy view,
 How cold thy heart is come
 Unto the man that here doth stand ;
 And I shall stand the same :
 If men do say, like him that day,
 They'd sooner die, than turn :—
 Then sure thy pride must be applied ;
 For I shall leave them all ;
 But if they now return to ME,
 My heart like thine shall fall ;
 Inflam'd with love they now shall prove
 Their SAVIOUR to appear :
 Because in He you all shall see,
 I AM the Noah there.—
 The Root and Offspring to appear,
 Then let the Branches come ;
 And let their love like your's to prove—
 And then the earth you'll see
 In every blessing to abound,
 In love and harmony.
 But it was I, that dwell on High,
 Did then ordain that stroke :
 To show My Bible plain that way,
 How Noah's love was broke—
 But here the man I'll not condemn,
 'Twas I that bolt'd the door ;

Because My Bible I'd make plain,
 And prove a Noah there
 Did first incline thy heart and mind,
 To feel thy passions strong :—
 But in that chapter all shall find
 Thy husband he must come :
 A widow here thou didst appear
 Forsaken then by He ;
 And know the man reject'd thy hand ;
 Then now the mystery see—
 The thing is plain if learned men
 Could weigh the matter deep.
 Such thing I never would ordain'd
 To make the likeness break ;
 To show the man, that in him stand,
 A Noah then by name,
 Who did reject thy every hand
 When heart-felt love inflam'd :
 And thou the same, I know thy name
 When Love did thee ensnare :
 But it was I that dwelt on high
 Prevented the union there.
 Because to all I'd prove the call,
 'Tis like My Bible placed ;
 And now's the time I'll prove to all,
 Your MAKER so shall burst.
 For Noah's flood in love both stood,
 And floods of tears came on ;
 And now I tell you for your good,
 I'll bring it so to man.
 But do not say like him that day,
 It shall be in despair
 If they will all turn back to ME,
 My hand and heart they'll share.

The above lines may seem very simple, but they are fraught with deep meaning, and if the reader will peruse the fifty-fourth chapter of Isaiah, many of the truths will be apparent with this illumination and new meaning. It shows how God stoops to the little things of earth, and condescends in His great mercy to teach us great truths by bringing about such seeming unimportant events for great ends. Even the name Noah helps to make the teaching much more striking. Now after a hundred years of obloquy and neglect, how powerfully the chapter speaks ! The

woman is apparently forsaken after all her strenuous labour for a small moment, but *how long* to us His face has been hid. "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me. . . ." The circumstances of Joanna's relations with this early lover are referred to in many places in many of her books, each giving a fresh light. If the whole respecting this alone were gathered together, it would fill a fair-sized volume and would be deeply interesting to students of Holy Writ. The constant unfolding of old truths in ever recurring fresh colours as is found in these writings, will in the days to come be a kaleidoscope of great delight to the scholar and to all who love the Lord and desire to know the hidden things of God.

Some very powerful words in prose follow the apparently simple verse I have just quoted, and I am constrained to give them. They are from the Spirit, and reward those who have not put aside the book on reading the simple verses on Noah, judging them too low to come from a God, but have followed on to know more of the Lord's will, and to see whether these things be of God or not. It is contained in a letter written by Miss Townley to the Rev. T. P. Foley, and is printed on p. 43 in the book he was ordered to publish:—

"Joanna being weak and faint with the sixth day, lay down on the bed for some hours, while I was finishing your letter; but she awoke with a most beautiful and heavenly dream, though she could not recollect it; but it seemed to be with the power of God breaking in strong upon her. 'Here I will Rest from My Labour. All Old things shall be done away; and all things shall become New. No longer shall My Spirit strive with man, but I will destroy man whom I have created, that will not enter into the New Covenant with Me: for now My Delight shall be with the

Sons of men, that inquire what the Lord hath said, and what He hath spoken concerning them; and they shall be MINE in the day that I make up My Jewels; and I will spare them as a man spareth his own son that serveth him. For now, I will wound, and I will heal; I will kill, and I will make alive; I will cast down, and I will raise up; for a quick work will the Lord do upon the Earth. And My New Covenant shall stand with man; and whosoever will enter into it, let him seek ME, and he shall find ME: let them call upon ME, and I AM ready to answer. I AM HE that created all things; that filleth the Heavens with My Majesty—that filleth the Earth with My Goodness—and that filleth hell with My Terrors.

“And now the Heavens shall be filled with My Majesty—the Earth shall be filled with My Goodness—and hell shall be filled with My Terrors. For now, I will break out on the Right hand, and on the Left: I will kill and destroy at once: My Anger is kindled—My Fury shall go forth—and My Lovingkindness shall save to the utmost all them that now come unto ME. For I have placed the Chapter before You, and they shall know thou art the Woman; a Widow in thy Youth and forsaken; grieved in spirit and rejected by man, and refused. But I call thee as a Woman forsaken, and his name (Noah) stands as a Type unto you all: for as the floods of love were in you Two, so are the floods of My Love coming to Man: for in rest and peace, ye shall possess your souls, after I have brought My Mighty work to pass; I know thy heart trembleth, and all thy bones shake: you are serving the Lord with fear and trembling, but soon shalt thou come into My presence with Thanksgiving, and enter into My Courts with Praise.

“Awake, awake, O Zion, put on thy beautiful Garments, O Jerusalem; for the day of the Lord is at hand, that HE hath visited and will redeem His people: I have visited by My Spirit; and now will I redeem by My power. I will no longer bow down to man, but unto My Name shall all men bow; and unto Me shall all men swear; and they will be taught of Me, from the greatest to the least. Bring forth your arguments, O ye stout-hearted; plead your

cause, ye that boast of Learning. Where is your God whom you have forsaken? Where are your Bibles which you have neglected? Have I not said it, and shall I not do it? Shall men set all My counsel at nought, and say they are wiser than their MAKER? Shall the Clay contend with the Potter? Shall he that is formed say unto him that formed him, What doest Thou? I AM GOD, there is none beside ME: My Honour I will not give unto another; neither My Praise to the sons of men. Their Wisdom shall not save them: and their Counsels I will bring to nought: for the Wisdom of the wise men *shall perish*: and the Understanding of the prudent *shall* be hid. But now I will gather him that halteth; for I have led them by a way they know not, and in by-paths they did not understand. But now will I make crooked paths straight before them: for now will I unveil the mysteries unto them: they are the Abrahams, and the seed of Abraham, and like Abraham they have gone on, inviting men to come forward—binding the Cords upon the Altar: but now the Cords are broken; My Isaacs shall be unbound: no longer shall they invite men: no longer shall they entreat them:—but they shall stand *valiantly in their faith*—and wait till men shall invite them: wait till men shall entreat them—to let them stand the Trial, that they may see the NEW CREATED BEING—that they may see the NEW COVENANT that is making with man, and know that the Mouth of the LORD hath spoken it, that they may enter into a NEW COVENANT with HIM, before they call upon the Rocks and Mountains to cover them—for they shall find I will go forth with Fury, and None shall stay My Hand. I will break down the pride of the Lofty, and I will exalt the Spirit of the Meek; for the meek man is bowed down, and the humble man is despised in his humility, and for a moment I have hid My Face from them.

“For now will I reason together with man; though their sins are as scarlet, I’ll make them as wool; though they are as crimson, I’ll make them as snow. For now will I create all things NEW. For now he that hath spoiled and was not spoiled: he that hath dealt treacherously, and no man dealt treacherously with him: but now his time is

over of dealing treacherously ; and they shall deal treacherously with him (Isa. xxxiii). Hear, and hearken, ye sons of men, who is the man that deals treacherously with him ? Who is the man that hath spoiled, and no man sought to spoil him ? Open Your eyes ye blind : unstop your ears ye deaf, and discern My Words that I spake unto you, that My Wisdom was hid in the great deep, and My Paths past man's finding out. Satan hath dealt treacherously, and no man hath dealt treacherously with him : Satan hath spoiled, but no man hath spoiled him—but now he hath made an end of dealing treacherously, for his treachery can go no further. My Sons and Daughters have been bound with Cords of the Altar, as Isaac was bound—but now the Ram shall be caught in the thicket, and all My Isaacs shall be unbound ; and now shall they deal treacherously with the devil ; for now the Lord shall be gracious unto them. They have waited for Me every morning, and they shall see the salvation of their God. When they pass through the waters, I will be with them ; and in the floods, it shall not drown them : for they are created now, and not from the beginning ; even before the day when thou heardest them not, lest thou shouldest say, Behold, I knew them (Isa. xlviii. 7).

“ O ye sons of men, that boast of wisdom, and ye learned, that boast of learning, how do you understand My Bible ? Have I not said, I should show you NEW THINGS, and HIDDEN THINGS, that you did not know ? Then let your God be true, and every man a liar, that says, he can find out by learning, what are MY HIDDEN MYSTERIES in the Bible, when I have concealed them from Men and Angels—Angels could not look into the depth of My Decrees. Then where are ye vain boasting men, whose Breath is in your nostrils and whom I pronounced dead to knowledge ? Shall I come and contend with men and devils, with the Bible I cannot clear ? Let the wise men contend with the wise men—and let them contend with a Fool that is brayed in a Mortar, and see if he will not contain his Folly, till I can make My Bible as plain before him, that a Fool, though a way-faring man, may not err therein. Where is the man

that by searching can find out his GOD ? Who can find out the ALMIGHTY to perfection ? Shall I come in power, and not come in honour ? How did Satan upbraid ME concerning Job ? How did Satan upbraid me in the flesh, when he said I should cast MYSELF down from the Temple ; for it is written ‘ I should give My Angels charge concerning Him ? ’ Then how shall I contend with Satan ? To be a God of confusion, and not of order ? Have not Kings order in their Wars ? Do they not produce THEIR CAUSE before they break out in a War ; that they may show a just cause for it ? Or, how would the enemy upbraid them, and say that they had dealt treacherously with them ? They are not spoiling, but man wished to spoil them. Then how can a King appear in such a War ? Would not his enemies despise him, when he could show no just cause for what he had done ? Would not his Subjects be ready to forsake him, and say, that he had called them out to battle against an enemy which had not offended them ? Where was their love and courage to fight for their King, whom they found all the Fault in, and saw none in the enemy which had not offended them ? Where was their love and courage to fight for their King, whom they found all the Fault in, and saw none in the enemy they were going to war against, but their lives were slaughtered for nought ? Judge the cause, ye learned ; open your eyes, ye prudent, and see that I cannot cast down your adversary, the devil, that is as a roaring Lion seeking whom he may devour. (But how could I keep him from his prey, before I had made the Partition Wall strong against him ?) Before I had proved My cause to be just ; that I had said unto him, as unto the proud waves of the sea, ‘ hitherto shalt thou go, and no further.’ Then as a KING I can contain My honour.

“ I set bounds for man in the Creation, and thou (Satan) tempest man to break them. And now I have set bounds for thee, the same. Now see the Creation stand before thee dead to knowledge, as I had pronounced them. See the Woman I created for man’s good stand before Me in perfect obedience.”

It is agreed among most thinking Christians that the

Midnight hour has come upon mankind, and that the time of darkness and trial is now severely felt by all classes. But it is a great comfort to feel that even this was foreseen and provided for by the marvellous lovingkindness of God ; and although the Creator's heart has been so deeply wounded by the conduct of mankind, that He has to show His hot displeasure by sharp rebuke before harmony and love can be established, yet His sceptre of mercy is stretched out still, and He will gather in all who will come unto Him that sincerely desire to find favour and peace.

In the *Warning to the World* it is stated that in the years of judgment sudden deaths would be frequent, much more than usual. This is abundantly fulfilled, as is shown by the daily press, and most people have had clear proof amongst their own immediate circle by the sudden removal of dear or well-known friends. In Joanna's account of her life an incident is mentioned in connexion with her mother's brother bearing on this subject, which I will quote (*Strange Effects of Faith*, part. v., p. 197):—

“I shall here add a singular instance of my mother's brother, who was a remarkably religious young man ; and was so intimately acquainted with the young Mr. Dagworthy, that they were like brothers, and were always together every opportunity they could spare. Their conversation was of things divine ; and their observations and reflections on the wondrous works of Providence were deep, and deep were their writings. But the almost sudden death of the young Mr. Dagworthy sunk deep in my uncle's heart : as my mother advised him in a letter that Mr. Dagworthy was ill ; but my uncle not judging it dangerous, tarried to settle some affairs for his mother, and did not go to visit him till a week after : when, on coming to the house, in hopes of finding his friend better, he met his corpse at the door. This sudden shock so took my uncle's heart, that whether it was the death of Mr. Dagworthy, or the reflections of his own mind and heart, because he had not gone and seen him sooner, remained unknown to all his friends ; but the shock went deep, and a melancholy preyed on his spirits ; his sorrows seemed too great to bear ; and

to fly from them, he one morning said to his mother, I will go out and see the ground, while you get breakfast. She waited with impatience his return till nine or ten, and then began to fear his absence. She sent to seek him, but to no purpose. All the family began to be alarmed ; but vain and fruitless was every search. They tried all the ponds, and sent to all his friends ; but to no purpose ; none that knew him had seen him. At length my grandmother gave herself up to prayer, and she was warned in a dream, " Thy bread is cast upon the waters, and in a few days he shall return again in peace." The next day she opened her Bible, and found nearly the same words ; I think in Isaiah. She made herself easy, and all her family, by assuring them their brother John was gone to sea ; and though she did not hear from him for more than a twelvemonth after, yet she did not despair of seeing him return in peace, which happened two years after he went to sea, as she had said, when he came home quite composed, to the great joy of all his friends."

" These singular instances " (Joanna continues), " I look on as a sure sign that the Lord is with us as in ages past, to warn us by dreams and visions of the night ; and a present health in time of trouble, if we put our whole trust in the God of our Salvation. But now it is given me to understand, that these things happened in my family for deep and weighty signs to the nations, as it is explained to me in the following manner :—

" Now from thy mother's brother I'll explain,
 And bring it closely to the sons of men.
 Thy mother warned him of his friend so dear,
 That he was ill, and wished him to appear.
 Thy uncle did not judge his death so nigh,
 Nor thought his friend was then ordained to die,
 Which made him to pursue his own affair,
 And in a leisure hour he did appear ;
 But then his leisure hour proved too late :
 He met his corpse, and saw his dying fate,
 And then too late to take his last farewell,
 Which made his heart in agonies to swell,
 To meet the corpse of one he loved so dear.

“And now, my friends, I give this warning here ;
 You see your sister in this woman stand,
 To warn her brethren I am near at hand,
 And that My Spirit surely did descend,
 Just as the hand of death was to his friend.
 But if you say you will not now appear ;
 You do not judge My coming is so near ;
 Then like the former you will come too late,
 And, like the corpse, you all will meet your fate ;
 For when the Bridegroom he is at the door,
 It is too late to say, I’m welcome there ;
 For if before you will not welcome ME,
 Just like the corpse My welcome you shall see ;
 That is in silence like a dying friend,
 And so you’ll find I tell you now your end.

“But mark, your sister gives you now the call,
 That you will find is deep in every line ;
 And from this parable then you will find,
 That deep’s the warning I have given to all.
 Let Jews and Gentiles now observe the call ;
 Lest, like thy uncle, they do find the end,
 And come too late to see a dying friend.
 But on the waters now your bread is cast ;
 And like the waters many eyes will burst ;
 Because they know they did forsake My friends ;
 Then how My funeral will they now attend ?
 Because My funeral I shall place in thee ;
 And in the end a mystery all will see.”

On p. 206 of the *Strange Effects of Faith*, Joanna writes :—

“Having a desire to go abroad, I left my father’s home, and got a situation in a gentleman’s family, where my life was rendered miserable by a wicked footman, who, finding his base arts ineffectual, studied nothing but revenge. I therefore thought it dangerous to abide in the house. On a Sunday, as I was in a field bathed in tears, devout in prayers, looking towards heaven, and earnestly supplicating my deliverance, I repeated these words :—

From this sad prison set me free,
 And dangerous days to frame,
 Lord ! thou wilt sure deliver me,
 And I shall praise Thy name,
 And holy men will join with me
 Thy praises to proclaim.

As soon as I had finished these lines, I was answered, 'Thou shalt not spend another sabbath in this house.' I went in very cheerful, relying on the words. The footman, who always followed me as close as a shadow, complained of my absence, and said I was never in the house like other servants. I smiled at his malice, and observed to him, that I hoped the next servant would please him better, for I should leave them soon. I went upstairs in prayer to the Lord to direct me. This was on the Sunday evening. The Tuesday following the housekeeper came out in the dairy where I was, and, with tears flowing from her eyes, informed me that there was a maid come in my place, and that I was to go to-morrow, it being the gentleman's custom never to allow servants any warning. The reason for my being turned away was through the false insinuations of the footman; who, finding all his vile purposes baffled, persuaded my master I was growing mad. About five years after, through the extravagance of this same footman and the rest of the servants, and partly by his own misconduct, the same gentleman became a bankrupt, lost his senses thereby, and was sent to Bedlam, leaving behind him a wife, not thirty years of age, and four small children to lament his misfortunes. I never heard what became of the footman; but some of the other servants are now vagabonds. The housekeeper was heard to exclaim, just after she had given me notice to quit, 'My God! what is my master about? he has this day discharged the best servant in the house.'

"From my last place, I repaired to a friend's house at Fairmile, a religious good family, with whom my mother had been acquainted, and tarried with them two days. I had intended going to the west of Devon, to see my sister; but as I was proceeding toward Exeter, meditating and praying that the Lord would direct me where to go, I was instructed to go into Exeter, to ask for some cakes at a huckster's shop, and there I should be directed where to go. I pursued my journey accordingly; and when I came into Exeter I applied to a huckster's shop for some cakes. The mistress of the shop knew me, and asked me if I was

not Mr. Southcott's daughter of Gettisham ? I said my name was Southcott, but marvelled how she knew me, not having the pleasure of knowing her. She said she knew me by my father and mother, as she had lived housekeeper in a gentleman's family, whose ground joined my father's. She requested me to sit, and we entered into conversation. I asked if places were plenty in Exeter ? She said she believed not ; she knew of none. I then became sorrowful, meditating to myself how I should be deceived, as I never was before, since my faith was so strong in the Lord.

"As I was thus reflecting with myself, a woman came into the shop, and the mistress asked her if she knew of any place ? because if you do, continued she, here is a woman of a creditable family, whose parents I well know to be worthy, good people, in want of a situation. The woman made for answer, that she was at a house last Tuesday, the master and mistress of which inquired of her if she knew of a servant ? I thought to myself, that was the identical day on which I left Squire ——'s house. I inquired of her their characters. She gave the master a very good one, and said there was no man but him in the house. I thought to myself, that was the place the Lord had prepared for me ; so I went and offered, was accepted, went there the week following, and remained in the family nearly five years."

Continued in Mr. Sharp's Book, p. 18 :—

"But, oh ! what a scene of misery broke out there ! After living some years in the house, the master of the house declared himself in love with me. No tongue can paint the horror I felt, to hear of love from a married man. I asked him how he could make a profession of religion, and talk of love to another whilst he had a wife of his own. He said his love was not sinful ; it was only religious love, which no man that had such a wife as he had . . . that was roving after other men, could help . . . and now to see a mind so mild and heavenly, endowed with every virtue, no religious man could help it. I told him he should not venture in temptation's road, and if his heart was inclined to love me I would leave his house, and gave warning to

go away. I went to Mr. Trimlett's to offer. He threw himself into a violent passion, and said if I would stay he never would mention his love more ; but if I went, never a methodist should come into his house again ; but if I would stay he would maintain the preachers, that he knew I had a great regard for, as I thought them religious men. This made me earnest in prayer, that the Lord would direct me what to do. I was answered, the Lord would direct me and protect me, nothing should harm me ; but I should not leave the house, for He had ends unknown to me, to keep me in it. So in a state of misery in my mind I stayed there some time : sometimes jealous it was a wrong spirit that ordered me to stay there.

“ After that he took a methodist parson into his house, who declared himself a lover to the wife in my presence, and despised her husband, and wanted to set all the children against him. This wounded me to the heart ; and he himself expressed a jealousy. I thought to get the man out of the house privately, by Mr. Wesley's preachers ; so that I went to put Mr. Wills out of the thoughts of his jealousy : but he threw himself in a violent passion, and upbraided me with hypocrisy. He said I was as bad as her to vindicate her : I had upbraided him with crimes he was never guilty of, in his love to me, and was going to leave the house for mentioning it ; but now I upheld her in crimes she was guilty of ; for he knew his wife too well, and Saunders too. His words cut me to the heart ; for I knew I was concealing a much blacker crime than I had reproved in him, but thought I was the wrong person to tell him of it, as it might inflame his mind to renew his former words to me ; so I left the house, and went to Musberry with my brother.

“ But when Mr. Wesley's preachers told me that Saunders was turned out of their meetings, and Wills had taken him into his house, after I had tried by every private means to get him out of the house, by writing to his wife and daughter what infamous characters they had got on Saunders' account ; and Mrs. Wills did not regard her character, and persuaded her children the same, I then wrote

a letter to him, that he had a serpent in his bosom, by keeping of Saunders there. He then threw all his malice upon me ; and said his wife was a virtuous prudent woman ; and I was a wicked woman to make disturbance between them. I then saw his pretended love was, as I told him, temptations from the devil, by his disappointed malice. I thought so ungrateful a man could not exist ; but here his malice went further. He haunted me to the places where I went, to get me out of service, till I was obliged to go to law with him, and then he hired two false witnesses against me, which made me tremble in the Guildhall, fearing he would swear away my life. I was then answered—It is finished ; hitherto it is God's permission ; but no further is His restraint. I asked my counsellor why Wills did not bring his son, because he would not swear so false as the others would ? My counsellor, Roberts, asked Counsellor Fanshaw why he had not brought the son ? He said he brought as many as he thought proper. Counsellor Roberts said, you brought as many as did not care what they swore ; but Mr. Wills would not perjure those in his own house, but he cared not how many he perjured out of the house. Let him bring the Son ; and if he swore as false as these have, I will give up my cause. But the son would not come to defend him. So I got my trial ; because the son would not come against me, to take a false oath. The mystery of this goes deep to the nation : as you have not a quarter of the particulars. It paints the world in its true colours. The day after I was ordered to write the history of my life, and have it go in print ; for thousands should be converted by it. I wrote the history of my life ; but my friends persuaded me never to put it in print ; and I was not pressed by the Spirit after I had written it to put it in print, till I was visited again in ninety-two ; but this was at the end of the American War”.

Joanna continues in her letter to Mr. Sharp sent through Miss Townley for publication : “When you (Mr. Sharp), have received the history of my life, you will receive the explanation of the whole.”

The Lord was indeed leading Joanna by unusual paths,

Mr. Sharp never received the whole history or the explanation until he received it in Mr. Foley's book as well as the one he published ; even then Joanna's history is continued in various other books written at different times. We must search and be in earnest if we desire to trace the steps of the Lord. He is always alluring us on to greater diligence, greater strength, greater knowledge, and greater spiritual insight. How impossible it was for any woman to have written of herself in this way, or given such deep explanations of simple events, or to have brought about the events in such an order in the first place ! And now in our day to fulfil them, and show they were prophetic of the state of mankind in the last days disclosing the exact state of the mind and heart, makes us fall adoring before Him for His greatness and goodness in stooping to our nature's night and giving us His heavenly illumination.

The explanation of the incidents relating to Joanna's sojourn with the Wills family is given in a Communication from the Spirit, printed in 1804 in a book in which Joseph Southcott vindicates his sister. As it is interesting and important I shall quote it from p. 69. It follows a magnificent Communication on the manner in which woman is to be proved the true helpmate of man at last, and by her perfect obedience to help to bring in the redemption through child-bearing.

THE SPIRIT.

“ The next Communication I shall give unto thee concerning Wills ; why I sent thee into his house ; and why I recommended thee to live in the house. After Wills professed himself a Christian lover, too great thou judgedst for a married man ; and thy soul trembled at the idea of his words, and determined to leave the house, prayers and tears were thy private companions, and thy resolution was fixed to leave the house. But know, I told thee I would be with thee, and nothing should harm thee ; for in the fire I would be with thee, and in the water it should not drown thee : for in the midst of temptations I was the Rock of thy Defence. And now I will tell thee why I

suffered thee to endure temptations : to bring to light the *hidden things that were done in darkness*, because I knew the Day of Judgment was near ; and near they will find it.

“ And now I shall go from Wills’s pretended Christian love, who afterwards turned that love to malice, envy and ridicule, by the arts of a malicious, wicked, and lewd woman, whose heart was roving after every man that she could make the object of her prey. Here I shall begin from the vice of a wicked woman, and compare her to the world at large ; after defiling her husband’s bed ; after wounding her husband’s heart ; after breaking the hearts of many married women, or grieving them to the heart by seducing their husbands ; and grieving her own husband even unto dust, that made him first fly to his ruin for succour (for thou hast not faithfully told Wills’s history, how he first told thee it drove him to drinking, till he had brought himself to beggary, and expected every day to be arrested for debt. This was the first misery her sins brought upon him. The second misery, he told thee, he thought to destroy himself, as Mrs. Hern went to destroy herself, because her husband kept company with Mrs. Wills ; and Hern beat his wife out of doors at midnight, on Mrs. Wills’s account. This, with many more of the vices, Wills told thee, which thou hast never penned.) After flying to his ruin for succour, as he told thee at first, he flew to religion for his comfort at last, as he found no comfort in the vices he had practised.

“ This was the state of Wills’s mind when I first sent thee to his house ; and thou judgedst him a truly religious man, and didst respect him as a master, that thou thoughtest a worthy good man. But I knew the anguish of thy soul, when Satan tempted him to make religion his vices, when he broke off from the vices of the world. Here Satan laid a hook for thee ; and under pretence of religion, to draw thee into ruin, and Wills too, if his arts could prevail ; though I knew Wills’s heart ; at first he had no evil design, when he told thee thy religion made him respect thee ; and I well knew it was thy religion and the beauty he saw in thy mind, which made him love and

esteem thee, having a wife so great an adulteress, roving after every man, and seeing in thee so different a mind, drew his heart with cords of love ; and as I well knew thee, that thou wert kept by My power, being watchful unto prayer, that men or devils could not harm thee. I prevented thy leaving the house till I had shown thee them both in their true colours : and from them I shall show the world in its true colours. For when thou hadst so far reproved Wills, telling him how thou didst despise to hear of love from a married man, he gave up all pretensions, and would have buried it in oblivion, had it not been for his wife, who renewed the flames, by Sanderson¹ the methodist preacher, when his wife showed every attention to him before Wills's face. Here begins the error in him ; and here begins an error in thee—though I reprove, I do not blame thy want of fortitude, to tell him plainly his jealousy was founded on a right foundation, and that he ought to turn the man from his house. Here are the ruin and folly of mankind ; here are the folly and destruction of the world : fearing you should wound people's feelings, and bring them into a present trouble, you let them go on till they add sin to sin, sorrow to sorrow, and woe to woe, bringing on themselves swift destruction. Now see what followed in Wills : thy concealing the knowledge from him, and thinking thou wouldest act with prudence to get Sanderson out of the house, without ever letting Wills know of his conduct with his wife, gave Sanderson and her an opportunity by arts, to work jealously towards thee, that he might take her part, and cast the whole on thee.

“ Thus Wills, being conscious he had loved thee, threw guilt on his own self, not considering thy virtue and innocence, how thou reprovedst him, and how unjust thou toldest him it was for a married man to indulge a thought of another : and if his love was not sinful, Satan would work in him to make it sinful : and that thou might say unto him, as thy Saviour said unto Peter, ‘ Satan hath a desire to have thee, that he may sift thee like wheat.’ But may the Lord keep you, that your faith fail not ! Do not

¹ Familiarly called Sanders.

as Spira did, after putting his hand to the Gospel Plough, fall back a prey to the devil. Wills's answer was, 'He knew his own heart better; he had too much religion to hurt any one; and that he would not bring a disgrace upon religion for five hundred pounds.' Remember the answer thou madest him: 'He that trusteth his own heart is a fool; and if he would trust his heart, thou wouldest never trust thine.' This was the manner of thy disputing with Wills, and was as well known to ME as it was to thee; for my eye was present, and My angels that were thy guardians, were standing by; for every footstep of thine has been known to ME, from thy youth up to this day; and to prove thy virtue and innocence, I have permitted thee to be tried by every art that men and devils can invent; for an untried faith is no faith; and an untried virtue is no virtue. Therefore I permitted thee to be tried to the utmost, and to the utmost I have kept thee from all the arts of men and devils.

"And now I shall come further to Wills. As Satan tempted him to be guilty of an unjust passion for thee, to love thee with such tender affection, because his wife was such an adulteress; therefore Satan worked in him afterwards, that he ought to seek the ruin of that virtue and innocence which he had so artfully sought to betray; and that adulterous wife, that he had so much spoken against, he ought in honour to support. Here is the world in its true colours. And now I shall come to Marshall the minister, whom he appealed to. When thou livedst in Marshall's house, Wills came to get thee out of thy place. After Wills was gone, Marshall told thee of the information Wills had given against thee. Thou toldest Marshall it was false; and entreated him to have Wills and thee face to face, and thou wouldest clear up every truth before him. This Marshall promised to do; but he went from his word. As Wills was a man of some substance in his parish, so he went to Wills's house, and listened to all Wills's lies, and came home and turned thee out of service. This made thee sue for a law suit, to clear thy character; and Wills appeared with his two false witnesses, and perjured two

ignorant women. This was done by thy minister's neglect—which I shall bring to the nation at large. For, had Wills and Marshall cleared up the truth between Wills and thee, the law suit would have ceased, and the perjury would not have been committed.

“ But know what followed Marshall—and the same shall follow the clergy, that now refuse to search out the truth.” Marshall lost his senses some years before he died ; and I have been told that it was shocking to hear the noise he made.

Now from the words where thou hast ended

I shall further answer here :

All this thing it was intended

For to make all mysteries clear.

Yet strange My ways you see to be,

My footsteps none can trace—

In Woodford House, 'twas known to ME,

Thou thoughtest to seek redress,

That I would free thy misery

From sore temptations there ;

I said I'd free, 'tis known to thee,

And answer then thy prayer.

Unto My word thou found'st thy Lord,

And cheerfully did'st go ;

But little thought that I'd prepar'd

Another house of woe.

Unknown to thee My footsteps be,

As thou dost travel on ;

Relying on thy every God,

Thy sorrows ne'er discerned,

That in a house I did prepare

Thy greatest grief should break.

'Twas I that drew thee in that snare—

I knew the serpent's net

Would every way seek to betray,

As he did seek at first ;

And in that house I did send thee,

And there his arts did burst ;

An angel there he did appear,

In every subtle art.

My wisdom he did never know,

Why I did let thee smart ;

Temptations strong on thee did come,

In every way to see

I was the Rock thou build'st upon,

No man could baffle thee.

But had not I that dwell on high
Have kept thee by My power,
The subtle arts that Wills did use
Might all thy strength devour ;
Because a man to thee to come,
To have a wife and none :
Adultery was said by ME
The Marriage doth unthrone ;
For I'll appear to answer here,
Her every vow she broke,
No wedlock band in her did stand,
Which made thee feel the stroke ;
Pity in thee was seen by ME,
To see his heart to burn,
Daily wounded by jealousy,
And his complaints did come ;
In sorrow there he did appear
In grief before thy view ;
And every way sought to betray
A heart so just and true :
And yet the man to ME was known—
Satan deceived him first ;
He never thought to betray,
Nor have thy honour cast.
No : love was strong, to ME 'twas known,
In innocence at first ;
Had not his wife a harlot been,
My rage, like thine, would burst ;
I'd bid thee go, as thou did'st do,
And leave the tempter there ;
No married man to thee should come,
Thy heart for to ensnare.
But surely I who dwell on high
Such marriages forbid ;
When every oath is broken there
Say not the man was wed.
I tell you No : it is not so ;
No wedlock could be there,
When every oath and vow were broke,
What altar can you clear,
To say you stand in wedlock's band ?
Where wives are so prophane,
And roving after every man
You can no marriage claim.
This thing you see ordain'd by ME ;
For I did it permit,

To show the harlots everywhere
 They double sin commit ;
 Because at first the oath doth burst,
 Unto my altar come ;
 And after that they do disgrace
 Their husbands and My name ;
 They mock their God, they mock My Word,
 They mock My altar too,
 They mock the oath that they have spoke—
 Bring all before your view :
 Such harlots here, can they appear
 To say that they are tied,
 In wedlock's band that they do stand ?
 But here they're all denied ;
 My Gospel see your Law to be ;
 They are no wives at all.
 Therefore let no man now blame thee,
 And say it was from hell,
 That sent thee there all things to clear :
 No, no : they'll find 'twas I.

I tell you plain I did ordain
 To bring this to the land,
 That every one may see their sins
 They daily do commit,
 Before My altars to repair
 And break the oath they make.
 Then by your law they're freed, you know,
 And so they are by MINE.
 And now I say no married men
 E'er sought the heart was thine ;
 Because the vow was broke of God,
 Her vows she'd broken there—
 And let them tremble at My rod,
 For I shall soon appear,
 To tell them plain : ye sons of men,
 Your sins the deepest dye,
 Before My altars to appear
 And then your oath deny.
 You will not stand, nor give your hand,
 As you did promise there :
 The greatest harlots in the land
 Are those so false do swear,
 Then whoring go, you all shall know,
 And still to claim the word,
 That you are bound unto the law—
 No : tremble at your God,

That will appear, I tell you here,
Consuming fire to be !
Such marriages I will never own
As was with Wills and she.
No : I will clear thy honour there ;
He was no married man ;
Though in his house thou could'st not bear
To hear him to condemn
His wife so great, full of deceit ;
And thou in grief did'st mourn ;
His words to hear thou could'st not bear,
And made thy heart to burn
In jealousy, 'twas known to ME,
And fear'd to tarry there.
But it was I that led thee on
The end of all to clear,
That thou mayest see the infamy
Of what should follow next.
When Sanderson in the house appeared,
Thou sawest her heart was fixed
Upon the man, thou sawest it strong,
And Wills he did abuse,
And all his ways he did condemn,
And bid her him refuse.
This thou did'st see as well as ME,
And trembled all to hear :
But well I knew the heart of thee,
The anger thou didst fear
That thou should'st make if thou didst speak,
To stop her every hand,
Forgetting that there was a God
Who did the whole discern.
So by thy folly thou didst stand
Silent the whole to see ;
But here the mystery now command :
She cast the whole on thee ;
Guilty there did then appear,
The innocent was cast,
And thou in trembling didst appear.
To see her fury burst ;
Upon thy head it all was laid,
Her every guilt to free—
O England, now mark what is said,
This is the type of thee !
Thou dost appear, I tell thee here,
So much like Wills's wife,

Thy infamy this way to clear,
 And so bring on thy strife
 Now against one, to ME is known,
 From all adulteries free ;
 And yet the harlots do condemn,
 Like Wills's wife they be.
 But you may stop, your time's near up,
 For I shall answer here ;
 The harlots every one shall drop—
 I'll not like Wills appear,
 To own the brides are by My side,
 That do a whoring go.
 My Law and Gospel all's denied,
 And that they all shall know ;
 My Law is broke, My Gospel mocked,
 My Bible you deny ;
 Then how can you so boldly speak,
 To say you're brides to ME ?
 I tell you No ; you all shall know,
 You're just like Wills's wife ;
 And just like he, you shepherds be,
 This way you'd end the strife ;
 Like him appear, I tell you here,
 For just like him you're come ;
 You do profess to love ME here,
 And just like Wills you've done.
 He did pretend to be thy friend,
 And loved thy every name ;
 And then the harlot to defend,
 He did My honour shame.
 So just like he My shepperds be—
 The harlots you support,
 Though you pretend to love MY NAME,
 You do My honour hurt.

Wednesday, July 25. Joanna was told that the Day of Judgment was begun, for the Saints to judge the Earth : and they must judge between men and Joanna ; and between the devil and Joanna. Therefore her life is ordered to be put in print.

Continued Wednesday, July 25, 1804 :—

The Type is deep, Oh ! shepherds weep,
 Like Wills you're all become ;
 And from his love I now will prove,
 Like Wills you all have done.

For I'll appear, I tell you here,
 To place myself the VINE;
 And she's the BRANCH I now shall clear,
 To bring it to mankind.
 His love to thee, let all men see,
 For virtue it was placed;
 From thy religion, he did say,
 He wished for to embrace
 So noble a mind, as he did find
 Was placed in thee below;
 And therefore wished thee to prove kind,
 To let his folly go
 Till it might run, to sin become,
 But that proved Wills's end;
 And by the harlot this was done;
 And this was my intend,
 To bring it round: the world might find,
 The Type of Wills goes deep;
 For just like he ten thousands be,
 And so their end will break.
 They do appear as Wills did there,
 Profess to love MY NAME,
 My virtues in their minds to bear,
 And set their hearts in flame.
 For I know some, like Wills, become
 So great in love with ME;
 And perfect true, I well do know,
 Their perfect love to be;
 Until I come, as thou didst then,
 His rival to destroy;
 And perfect so I now tell men,
 You may your wives enjoy;
 I'm come to cast, I'm come to burst
 Upon your rival foe.
 So thou to Sanders did appear,
 Thy fury let them know;
 When thou didst come to see the man,
 That did in rage appear,
 Thou told'st him of his every hand
 In Wills's absence there.‡

When beginning Joanna's history, I had not the least intention of quoting so much at length from her writings, but on searching out her account from the various books, I am so struck with the remarkable application of this simple narration of her relations with the Wills family to

the state of the nation, the ministers, and society in general, at this present time, that I feel like Nathan when he said to David, "Thou art the man." I do not remember reading this account of Wills with the explanations before—it just shows even after reading, more or less, for forty years how little one really knows of this great work of the Lord ; and yet thousands have thrown the whole life work of Joanna Southcott aside upon the most superficial examination, which has been limited, perhaps, to a dozen lines in some printed biography, or a few pages from her books read in a casual way, and there has been no real attempt to find out whether the Lord was speaking to mankind or not. The Lord has done a marvellous work, and our ears will indeed one day tingle with shame to think of our indolence and unsupported credulity in what has been so glibly handed down either by word of mouth or in a few written lines containing anything but the truth. No, "strait is the gate and narrow is the way that leadeth to life, and few there be that find it." The glory of a King is to conceal a thing, and He does it in mercy to his created race, that He may show his clemency and stoop to our ignorance. Some day He will raise us to power, and our eyes will be opened to see the great truths that He has to teach us. The preparation of the heart is with the Lord, and though He seems to tarry long, and to have hidden His face from us, yet His sceptre of mercy is stretched out still, and He will accomplish that which He has purposed in His heart for mankind. When the Lord comes in power our eyes are so blinded by the great light, that we grope as in the dark. He has in His mercy to overshadow us, and lead us gently, step by step, into the light, until our whole being is warmed by the radiance of His great love, and the unsearchable riches of His glory.

There are many important lessons taught by this simple record of Joanna's connexion with the Wills family. First the particular care the Lord takes of His people even in the little things of life, and how He directs our steps aright, although at times they seem to lead to misery and our undoing. He directed Joanna for great

ends, which even yet we can but dimly see, and from this we know He will direct all His people, as He has a purpose for each one of us if we will only yield ourselves to His direction. Then again that guardian angels really attend us, and nothing can happen to us that is not His will (p. 72, Joseph Southcott's Book): "For My eye was present, and My angels that were thy guardians, were standing by; for every footstep of thine has been known to ME, from thy youth up to this day; and to prove thy virtue and innocence, I have permitted thee to be tried by every art that men and devils can invent; for an untried faith is no faith; and an untried virtue is no virtue. Therefore I permitted thee to be tried to the utmost; and to the utmost I have kept thee from all the arts of men or devils." Here we also learn a great truth, "the STRONG MAN must first be bound before his goods can be spoiled." We have the Strong Man fully armed on our side, and we need not fear the triumph of evil. The Strong Man—our Lord and Saviour, Jesus Christ—alone can bind our strong enemy. Let us cry night and day unto Him to avenge us speedily, and to set us free. Again we are taught that our safety lies in watchfulness unto prayer (p. 71, same): "And I well knew thee, that thou wert kept by My power, *being watchful unto prayer*, that men or devils could not harm thee." Here is our true safety both as individuals and as a nation—for the nation is made up of individuals.

Joanna continues the Wills history in the following manner (p. 79):—

"Here I am ordered to pen what I told him in Wills's absence. Having seen the conduct of Sanderson, whilst he was in Wills's house, trying to set Mrs. Wills against her husband; and to seduce the wife and daughters to himself, at the same time Mr. Wills maintained him in a most extravagant manner. This was a thing wounded my heart and conscience. I knew not how to act. I thought if I told Wills of it, that it would make him more wretched and miserable than he was before: as he told me of many men his wife had been caught with in adultery; and Garrick told me of many more. This made me wish to get

Sanderson out of the house, without letting Wills know his conduct towards his wife and his daughters ; but as I was gone from Exeter to Musberry, which is twenty-five miles distant, and had sent private letters to her to no purpose ; and to Sanderson also, that I should discover his conduct to Mr. Wills, if he did not leave the house ; but all to no purpose.

“ I then put myself to the expense of a journey to go from Musberry to Exeter. When I came to Wills’s house, she was not up. I waited in the house some time, when she came down in fury, and said, ‘ You impudent wench ! what do you here, before I am up ? What hast thou told thy master ? Thou hast told him all thou knowest, and thou wantest to cut my throat.’ I said, I had told him nothing ; and both Wills and his children assured her I had told them nothing. But Wills asked what it was, that he was not to know ? They then said they would send for Sanderson, for him to punish me, which they did. When he came into the house he looked like fury, and swore by the eternal God, he would punish me. He had forgiven many, but me, he said, he would punish. He called the Three-One-God to swear to those lies in one, which was that he had never touched me or kissed me in his life. I said, I had nothing to lay to his charge concerning myself ; for I never had been in his company alone ; but what I had against him, I would tell him, if Mr. Wills would quit the room. Mr. Wills asked me why he must not know ? I told him I would not tell before him. Mr. Wills rose up and went out of the room. I then told Sanderson of his behaviour with Mrs. Wills, of what I had seen and heard myself : and how he had persuaded her never to mind her husband, and of his behaviour with her daughters ; and what they had told me themselves, which they then denied, and the mother also, and said I wanted to cut their throats. But Polly said she would tell her father of what I said of Sanderson’s behaviour to her mother ; but they said she should not. So I went out of the house and left them ; and was informed afterwards that they told Wills all I had against him was the lie he had sworn ; because he had

saluted me once, which they all remembered ; but I never mentioned it to him, because a religious man might have done that, as it was after he had returned from some journey, and he saluted all the women in the house, before he went to bed. But this was the forged story they made up to Wills ; and from that time Mrs. Wills began to seek all the revenge she could against me ; and to accomplish her designs pretended jealousy, to make her husband join with her, which he did, as you have seen in the former part of this history.

“ But one thing more I must pen : the beginning of Sanderson’s coming to Wills’s, he used to terrify all the people when he was in prayer ; and was often telling what wondrous miracles he had wrought by prayer ; and that he had at a meeting made the whole society lie stiff upon the floor, till he had got the evil spirits out of them ; and I remember myself, once at a class meeting, a religious, good man shrieked out in such a manner as though he had sent an evil spirit into him ; but I cannot say he ever had any power over me : only I used to think the room was full of spirits, when he was in prayer : and he was so haunted by night, that he never could sleep in a room by himself ; but the excuse he made was, that his wife came every night to trouble him ; therefore he had wakers or some one to sleep in the room with him. This, before I saw his wretched conduct, threw my mind into a confusion about him, and made me earnest in prayer, that I might know by what spirit he did all these miracles. To which I was answered, I should take the Bible in my hand and open it ; which I did, and it was in the nineteenth chapter of Revelation, 20th verse, I cast my eyes on : ‘ The beast was taken, and with him the false prophet, that worked miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image ; these both were cast alive into a lake of fire burning with brimstone.’ I then was answered, he was the false prophet, which did his miracles wrought by devils ; for that was the meaning of the beast. But Sanderson affirmed that his miracles were from the Lord,

who gave him power to destroy all his enemies ! For he said there never was a man so highly favoured of God as he was : and he would not thank God to make him anything, if he would not make him greater than any man upon earth, and give him power above all men. I told him, it was happy for him if the Lord had given him that power, and favoured him above all men upon earth ; but, on the contrary, if it was not so, his end would be fatal in hell. At which he laughed, and said, ‘ Yes, I will take care to get a good warm corner there.’ This answer shocked me ; and I never could bear him afterwards. But the servants in the house were afraid of him ; as they heard of the death of a man at Plymouth, that had reproved Sanderson’s conduct ; and when Sanderson heard he was dead, he said he had fasted and prayed three days and three nights, that the Lord would take vengeance on that man, and send him to eternity. This made Wills’s family and servants afraid of him, and said they would not speak against him for the world, fearing he would send them to eternity. But I had no fears of that sort ; for it heightened my hatred and malice against him ; because I always felt in my own heart to pray for my enemies, that the Lord would convince them and turn their hearts, before they went to eternity.

“ Were I to go through all Sanderson’s wonders and miracles that he told of, and all the wretched deeds that he did, I might fill many sheets of paper : for not half the history of Wills’s family and Sanderson is penned. ‘ Now I shall answer thee this history of Sanderson. He is, as I told thee, the false prophet that did all these miracles wrought by devils ; and I have already told thee how he wrought them. And now let men read that chapter through, and judge for themselves. For that reason I sent thee to Wills’s house ; for that reason I kept thee in Wills’s house till Sanderson appeared, that thou mightest see his conduct with thy own eyes, and hear his words with thy own ears ; for how canst thou affirm as truth the words of another.’ ”

A CONTINUATION OF WILLS AND SANDERSON.

Wednesday Evening, July 25, 1804—

“ Now I will tell thee why I kept silence and said nothing till thou hadst been to sleep : because the history thou hast here penned, though they wearied thee out of thy life, and made thee as forgotten, like a dream, that they should hear no more of it ; but know, I told thee, as soon as thy Trial was over, thou shouldest write thy history of Wills and Sanderson, and the history of thy whole life, for all should go in print. Thou then didst obey in writing ; but thy friends persuaded thee out of it, that it was not the Lord’s command ; but as MY time was not come to have it printed, I kept silence, and said no more unto thee, so thou destroyedst the writings thou hadst taken so much pains to pen ; but when I visited thee in 1792, I visited thee with power, as well as with words ; and though thy friends made the same effort to prevent thy going on, as they had before, to publish to the world, yet, now all was vain, all was fruitless, for my appointed time was come—

And now in verse I shall begin,
 To echo back the lines to men :
 From the False Prophet I’ll appear,
 That with the Beast I did compare ;
 Because the beast was in the man,
 He boasted of wonders from ME come,
 Then sure a prophet he must be,
 If he was favoured as he said,
 Above all men, so high of God,
 To govern with my powerful rod.
 But from MYSELF, I’ll answer here,
 Favoured by ME, he never were ;
 From Satan’s arts came all his skill,
 And all his wonders came from hell ;
 So with the beast thou didst first contend,
 Or the false prophet in the man ;
 And thy false friends, that bore his mark,
 Joined boldly with him in the dark.
 Until they brought thy Trial on.
 The Shepherd acted like the man,
 But thou thyself sued for the law—

The Type is deep, you all must know,
 Because I told thee of the end,
 Great judgments on them I should send ;
 But what is past they don't discern,
 Nor in what manner I do warn ;
 But now I'll bring the judgments on,
 And they shall know the time is come
 That earth's foundations I shall shake,
 And make their stubborn hearts to break,
 If they do not repent in haste.
 I tell thee there's no time to waste ;
 For I'm the Judge that shall appear :
 The Great Assize for all draws near—
 And now my Counsellors all shall see,
 Like Roberts' words in men shall be,
 Because thy cause they will defend,
 The shadow first foretells the end ;
 Because the jury at the first
 Granted thee thy Bill, and own'd it just ;
 And when thy Trial did appear,
 They cast thy foe, and thee did clear ;
 So Wills the Trial then he lost,
 Though his false witness proud did boast
 That she would make thee black as hell,
 As from his rage, her rage did swell.
 But all her rage did swell in vain,
 And all the arts they then could gain
 Could never free her master there ;
 And pale as death he did appear,
 To hear the words to him thou spoke
 Of the false witness he had got,
 Which then the jury did condemn,
 And so it was by every man.
 His Counsellor was fierce at first :
 Mark, with what fury he did burst,
 To have the witnesses appear,
 And mocked all thy religion there ;
 And so he went to mock the whole,
 To bring destruction on them all.
 This was the Counsellor Wills had placed,
 So perfect like this fallen race,
 To mock religion at the first,
 And after that have perjury burst,
 Because the witness he did try
 By every word to make them lie ;
 And to his words they both did swear,
 Thinking to gain the trial there ;

Whilst thou stood singly and alone,
And to thy Counsellor didst complain.

There is a dream related in Joanna's writings, and then a further Communication on Wills, which I think is important (p. 86):—

Because by ignorance it may be said,
That thou thyself hast cast,
For to declare a lover here
Was of a married man;
And in that house thou didst repair
To stay by My command.
This thing they'll blame, this thing they'll shame,
The hardened sons of men;
And harlots here may now appear
Thy virtue to condemn;
Because they'll say another way—
"We'd leave the house with speed;
Herself she surely did betray
To make a harlot bleed.
Her virtue there we can't see clear
In such a house to dwell,
Where nought but harlots in it were;
The words must come from hell,
That bid her stay, we plain do see"—
This many now will cry;
Therefore My judge and jury's fixed
To judge the cause of thee.
And from the light behold the sight,
That did to thee appear,¹
Backward and forward bid them look
To make my Bible clear.
I did ordain this very thing,
And bid thee there to go,
And in the house I bid thee stay,
Though 'twas in grief and woe;
To show you clear the chapter there,
The prophet that is penned,
From hell his wonders ever were,
And there they all must end.
But now from thee, let all men see
The chapter so is placed,
The Lamb's Wife must appear to be
Against all hell to burst:
Therefore the man thou didst condemn,
Had I not kept thee there,

¹ Her dream given on p. 84, same book.

Thou never could'st against him come
 To make all mysteries clear ;
 To prove to man the time is come
 My Bible to fulfil.
 For there you see they both do stand,
 Now judge things as you will ;
 The Wife is first, and so she's placed,
 And there thou first didst go,
 And know the sorrows thou exprest
 When Wills filled thee with woe.
 Thou would'st not stay, thou oft didst say,
 'Twas I that kept thee there :
 So in the dirt thou'rt thrown by ME, (dream)
 If men do mock thee here :
 Because 'twas I who dwell on high
 Did every step ordain,
 To show the love in Wills did lie,
 So like the sons of men.
 Like him they love, like him they prove—
Pretend to love MY NAME.
 But now I'm come to cast the man,
 The shadow I'll begin :
 The shadow first in man did burst,
 And the false prophet there,
 As it of Sanders now is plac'd,
 Then see my Bible clear :
 The beast with he in hell must be ;
 Then how can men dispute ?
 It is to make my Bible clear,
 How I shall strike the root.
 The shadow first from thee did burst,
 With Sanders to begin ;
 The substance next I now have fix'd
 With Satan I shall end.
 So from you three the shadow see,
 The World I'll place as one ;
 Because like Wills ten thousands be,
 And turn their love to scorn,
 By harlots here, that do appear
 To take the Devil's part ;
 For so their malice doth appear,
 Till they bring on the smart.
 I tell thee strong upon this land
 The hailstones fast will break,
 And all their houses on the sand
 I tell them now will sink.

Like Marshall here my shepherds are
 To let them to go on,
 Because the truth they will not clear,
 To stop the rising storm.
 So Wills's wife brought on the strife,
 And perjury followed there;
 Because they judg'd there was no God
 In judgment to appear,
 That judgment strong is coming on,
 And that they'll surely find;
 The day to Wills will soon be known,
 Then let him see his wife,
 That he caressed and he so blessed,
 In vice for to appear,
 And of his own, when conscience gone,
 Let him look back with fear,
 And say, "in hell must I now dwell,
 If I do not repent—
 Like a trembling jailer let me fall
 Before the pit is shut
 To keep me in, in hell to burn
 My back's not iron here,
 Nor yet of brass my sinews strong
 In hell for to appear."
 So now let him in grief begin,
 If he will shun My dart:
 And let his wife in sorrow mourn
 If she will shun the smart,
 In hell to lie and there to cry
 When all do come too late.
 I tell them hasty to repent,
 Before the door is shut.
 Their honour here they cannot clear;
 'Tis well known they have none—
 But as I sent thee to the house,
 My mercies shall be shown,
 If they'll repent, and now relent,
 Of all that they have done;
 But if they'll not I'll tell their lot,
 Their ruin's hastening on,
 So I'll end here, and say no more—
 The Type of Wills does stand,
 Just as your nation doth appear,
 For so is all your land.

The Spirit continues:—

"Now I shall answer thee in plain words of Wills's

pretended love to thee, or his real love to thee, as I know the heart of the man. Once it was a real, and a true Christian love—just so are thousands in the world professing their love to ME, as Wills did to thee ; some I know to be real, and some I know to be deceit. But now I am come to strike at the root of all evil, as thou goest to strike the branch in Sanderson ; there, their love is turned like Wills's. For they that pretend to love ME most, now persecute ME most ; because they are stirred up by the devil, as Wills was by his wife ; and they think they are bound in wedlock to remain with the world, the flesh, and the devil ; and they are persecuting of ME for putting that evil from them, as Wills persecuted thee for putting Sanderson from him, or telling his crimes that he might do it. So I compare Wills with the Christian world, that boast of the great love thy have for ME ; but now I have put them to the trial of their love, they are persecuting ME, as Wills persecuted thee. The adulterous world that persecutes thee, is perfectly like Wills's wife, that would sooner have Satan remain than sin to be destroyed. So now they may go with their master whom they so highly prize ; for I shall now cut off both root and branch, and they may enjoy themselves together. If they think there is pleasure in sin, they shall go where there is nothing else but sin ; and let them all own with shame and confusion of face, they have got their deserts. But unto them that fear MY NAME, and are longing for the KINGDOM OF CHRIST to be established, on them shall the Sun of Righteousness arise with healing in HIS WINGS ; and they shall grow up as calves in the stall ; and tread down the wicked as ashes under their feet : For now I say, with Jehu, ' Who is on my side ? Who ? who is it ? ' These that fear the Lord speak often one to another, that the Lord listened and heard, and a book of remembrance was written—and they shall be Mine in the day that I make up My jewels ; and I will spare them as a man spareth his own son, that serveth him ; for these are they whom my Bible affirmeth to save : that shall say, what hath the Lord said, and what hath the Lord spoken concerning us ? These are the people

that shall rejoice in the God of their salvation, and shall say with joy, 'This is the LORD, we have waited for HIM.' *And their waiting shall not be in vain in the LORD."*

There are still some three hundred and fifty lines more, fully explaining the type of Wills to the Nation, and if any have diligence and sufficient zeal to dig deep enough they shall find important truths hidden under the simple events narrated in connexion with this man and the sin of his family. It all most incontestably proves that Joanna was not led of herself. She saw nothing in her being ordered to remain in this family against her will ; she could not understand it at all. She wrote an account of it when commanded, but the explanation of the whole was not given for many years after, and we can now see how much greater the likeness is to the heart of man at this present time than it was a hundred years ago. Verily God is a God who doeth wonders, and His thoughts are so much higher than those of the children of men. He stoops to greater simplicity than we should think desirable or wise, and by such means as the lowly manger, the malefactor's death, or the simple language of the new song to man as given to the woman He teaches us mighty truths, and at the same time tests our earnestness, tests our sincerity, and proves the heart, whether it be filled with the love of the world more than the love of God. The Creator of the human heart knows best how to deal with it, and bring it back to Himself full of a great love, which astonishes the possessor with its fire and the joy it engenders. Stoop to read and to learn ; be earnest. Let not any prejudice make you throw aside the account of a simple dream or vision as beneath your notice and unworthy of further consideration. Follow on, follow on and on, and you will be led into astonishingly rich pastures ; your surprise and your joy will be great. Stoop to enter the sepulchre where our loved one is buried ; rescue from the dust of past ages the treasure that is waiting our earnest effort. The Lord has tested the wisdom of man for a hundred years, and it has been found wanting in knowledge of Him and His ways. Confusion and disaster seem on every hand, but

in His infinite mercy He has made provision for our utmost need, and before we call He will answer ; His answer was ready in anticipation of our agonised cry in our extreme need. Thanks be to Him who giveth us the victory through our Lord Jesus Christ. He has shown how weak is the arm of flesh, and how strong is the Arm of the Lord. The pretended lovers of God can see themselves reflected in Wills's image, and they can also see the deceitfulness of their own heart. The arts of Satan are plainly shown in Sanderson, and these may come to us under the guise of even religious fervour. The departing of this nation from God, and the adulteration of His Word, is shown in the unfaithful wife. The weakness of the shepherds is seen in the conduct of Marshall, who neglected to search into the truth. This brought on the Judgment Day when the truth was made manifest by the Son ; false witnesses were put to shame and the Truth upheld. The Judgment Day is upon us, and cannot be avoided—the witness of the Son will be demanded, and the proof of the true witness of the Son even in his absence will confirm the jury in their determination. Verily the things of no account and the things that are not will bring to nought the things that are.

Men must either repent or tremble as Wills did to meet his judge, and if there is no repentance swift destruction will come upon the evil powers and all those associated with ill.

Joseph Southcott's Book, *The Words of the Spirit* (p. 99):—

The Day of Judgment is for all,
 And Wills's judgment nigh.
 The die is cast for him at last
 To bring the judgment here ;
 And so on earth the thing is burst
 So let men now take care.

But all thy foes I'll soon confound
 By friends that I have near.
 For to come in some will begin,
 And wish the truth to see ;

And now I tell thee many men
Will wish to know of thee,
If all be true before their view,
My friends have written here ;
But from thy heart thou dost begin
To say, can men appear
To judge it wrong what they have done,
If it did not come from thee,
A history they could ne'er command,
Invent such things to be ?
If 'twas not so, thou well dost know,
No one could this invent ;
But now I'll tell thee why 'tis so,
Men's minds will so be bent,
To talk with thee the truth to see,
Or every truth to know ;
Why thou in Wills's house did stay,
And now to publish so
Against thyself, some men will swell,
And women swell the same—
"It is no honour unto her
To let these things be known."
But I'll appear to answer here,
If it be known to thee,
It is to make My honour clear,
And let the nation see,
That I with them the same have done,
And long have tarried here ;
Though with the sinful sons of men,
That did like Wills appear,
And like his wife that brought the strife,
I so have staid with man ;
But now I say, like Wills's wife,
The end to all is come.
The man at first, the devil last,
Is so upheld here,
And I, like thee, on all shall burst,
So let the land take care !
And Wills the same, if he condemn—
I placed him with mankind,
That do profess my lovers here,
And that you all shall find.
So blame no more, I've made it clear,
To bring it to the land,
In Wills's house I did ordain,
That thou so long should stand.

Continuation of the Spirit :—

“And now I shall answer thee in plain words. If they blame thy pity and compassion for staying in Wills’s house, because he tried to draw thee by cords of love, that might appear to the world unjust ; then they must blame My pity and compassion, so long to bear with a sinful nation, trying if time will bring them to repentance. Now mark : thou triedst to persuade Wills to forgive his wife all her adultery with every man but Sanderson, as I told thee he was the false prophet mentioned in the Revelations,¹ and it was I commanded thee to contend with Wills to rid him from his house. So it was not thy spirit, but it was MY Spirit they were persecuting of then, about the man ; and now I tell them it was not thy Spirit, but it is MY SPIRIT that they are contending against, to support the devil, as she did to support Sanderson ; and Wills’s pretended love to thee is like the world’s pretended love to ME : But how could I show this clear to mankind, if I had not placed the type and shadow in *you three* ? So who is he that condemneth ? It is ME that justifieth thy stay in that house. And now I tell thee, I am like thee, that persuaded Wills to forgive his wife all her adultery with every man but Sanderson ; for now I tell thee, I will forgive every returning sinner, that is now against Satan’s reign, and longing for MY KINGDOM to be established. But they that are against MY PEACEABLE REIGN, and longing to have all things remain as they are, and do not wish to have *Satan* chained down, they will soon find shame and confusion of face, with sorrow and misery to fall upon them, as this is now fallen upon Wills—and yet this is but the shadow of what the substance will be upon this ungrateful nation.”

This is much more than I intended to give of Joanna relations with the Wills family, and even this is not all in its spiritual signification and use as types of different men and the nation as a whole. The works are wonderfully interwoven, and to understand the whole meaning a very

¹ From experience gained in reading these writings, I perceive that this false prophet is not only the type of this particular person, but of many.—THE AUTHOR.

wide acquaintance is necessary with many books. The summary manner in which mankind has dealt with Joanna's twenty years' arduous labour, and forty years of spiritual guidance, is to me almost laughable and childish. The whole significance of the writings, and the full meaning of the parables and dreams, will probably scarcely be entirely perceived even at the end of the Millennium. The five years' sojourn with Wills, who was an upholsterer, enabled Joanna to learn a trade with which she could easily have maintained herself, and at one time she had some idea of setting up in business for herself. In her first books, called *Strange Effects of Faith* (p. 186), she remarks, in answer to some who said she published her prophecies for the sake of gain: "But so far from any gains at present, I now stand *one hundred pounds* worse than I should, had I never took pen in hand, and I can prove it to the world. Then where are my gains? What I have laid out is for the Lord, in my judgment; and if it proves so in the end, be assured the Lord will reward me doublefold. . . . And, that the public may be further satisfied I do not write for gain, I shall make this remark, that it is well known to all my acquaintance, that I can maintain myself by my trade, as decently as any woman of my line of life would wish to live; and should have placed myself in business years since, had I not been ordered to leave all, to follow on to know the Lord, and then I assuredly should know Him. So I have done as the merchants do, run all at a venture; and I have done as Peter did, launched into the great deep."

There are some important lines from the Spirit in answer to the charge of printing for gain, which the public can read at their leisure on p. 186, S.E.F. (Any of these books can be obtained in the manner stated at the end of this volume, so that those earnestly seeking can have no excuse.) Only yesterday, I happened to come across in another book a further account of the trial of Joanna Southcott against Wills, and as it has a much deeper significance than what I have already given, I shall quote it below. The trial shows that Joanna will yet get justice from this

nation, and will even be treated with tenderness and consideration, and that her injured innocence will be fully established. This further light on the trial shows the great courage of Joanna and her strong love of righteousness, and also that the real heart of man is set to deal justly and is ashamed when overtaken in a fault and cannot face the overwhelming evidence of his own shortcomings. His only real happiness lies in righteousness, "he is not home away from God." The great trial of Joanna by the great and the learned, as foretold, when all will be convinced of her truth, has not yet taken place, so that the full import of this parable of Wills has yet to be disclosed. As it is stated that the incidents in connexion with Joanna and Wills will awaken thousands, *I believe it*, and that is why I have given it so fully. Whether it will awaken *the thousands* in my lifetime, or whether it will merely arouse scoffing, I know not, but I believe the Word of the Lord, and am assured that the Sword of the Lord will gain ultimate victory.

The book where I unexpectedly found such an important addition to the Wills trial was in the *Second Book of Wonders* (p. 84):—

"Now call thy trial to thy remembrance, that thou hadst with Wills, in Exeter; and know what I answered thee then concerning the son, when they brought false witnesses against thee, and thou toldest them boldly in the court, that if one true word would save their souls they had not spoken it in their evidence; and know how tremblingly Wills stood when thou lookedst him in the face, and asked if he judged there was a God. Remember the words thou spakest to thy counsellor: 'These witnesses are all falsely foresworn: I wish you would send for Mr. Wills's son; he will not swear as falsely as these have done.' Then thy counsellor asked the other counsellor why he had not brought the son? Know Fanshaw's answer: he brought as many as he thought proper. Then remember Roberts' answer to him: 'You brought as many, sir, as did not care what they swore to, where is Mr. Wills's conscience gone now? his conscience is gone out of doors; he

don't look after perjuring those that are out of his own house ; but he won't perjure his own son. Then what is his religion, I wish to know ? ' was Roberts' pleading then in court. In this manner thy counsellor pleaded for thee, while Fanshaw pleaded against thee, but he could not help being confounded, and said, ' For God's sake, sir, don't say a word about religion.' Roberts answered immediately, ' I will ; you mocked her just now about her religion, and called her an enthusiast ; you mocked her religion, and now I will mock his ; for I can prove, from the evidences that have been given, that what she hath said to me is true, for they have contradicted each other ; and they have so prevaricated in their evidence, that it is plain they have not spoken a true word. But now bring the son, for she informs me he will not swear as false as they ; but if Mr. Wills will bring his son, and he will swear as these have sworn, then I will give up my cause.'

" Now call to thy remembrance, the opposite counsellor finding Wills would not bring his son to swear as the others had ; know how he leaned his arm on the table, threw down his head, and put his hand before his face, while thy counsellor with courage and boldness fixed his eye upon the jury, and boldly completed his pleading for thee ; and though the recorder wished to be favourable on Wills's side, because he pleaded that Wills was an opulent man, and thou being only a servant, he might be provoked to anger to strike thee, and so he gave it in to the jury ; though he saw nothing but perjury, yet he wanted Wills to gain the day. But know thy trembling and thy fears, in what manner thou lookedst at the jury ; in what manner thou spakedst to thy counsellor ; how every liberty was granted thee in court, which is not common amongst mankind ; but thou wast permitted to contradict his witnesses ; thou wast permitted to reprove him ; thou wast permitted to stand by the side of thy counsellor, and tell him the truth for him to plead ; thou wast permitted to tell him to call forward the son ; and to do everything to clear thyself : all this permission was granted thee, which thou knowest afterwards how much it was remarked, and how

they told thee they never heard of such an instance in their lives ; they wondered that the recorder or counsellors had not stopped them. Remember how Roberts seemed to pity thee, when he saw thee in tears by his side : know his words—‘ Do not distress yourself so ; you will hurt yourself.’ Know, one of the counsellors spoke to Roberts, hearing the manner the recorder gave it in to the jury, ‘ I fear, sir, she will lose her trial now.’ But his answer was, ‘ No, sir ; I don’t think so ’ ; and immediately the jury returned their verdict, to cast Wills and free thee, for they were all of one mind, that thou stoodest an injured woman.

“ Now call to thy remembrance what answer I gave thee concerning the Trial with Wills, and his refusing to bring his son to clear himself ; know I said :

“ If the father would the victim come,
 Sooner than perjure his beloved son,
 What will now your heavenly Father do
 To prove to man that all His words are true ?
 And now I tell thee true I will go on ;
 For like that Trial now the end shall come.
 Because I tell thee now I’ll bring the Son ;
 Then, in like manner thou say’st it cannot be ;
 Because no son was then brought forth by he.
 No, no ; I tell thee, ’tis a different way ;
 Yet, like the former, thou wilt gain the day ;
 And, like the jury, every man will feel,
 And say thou’rt injur’d—now, my friends, stand still ;
 ’Tis but a shadow that is gone and past :
 The jury’s feeling it not long did last ;
 The counsellors there did but feel at the time.
 But now, I tell thee, I shall tell My mind :
 Judges and jury, every one will feel,
 If pride arise in one to wound thee still,
 Thou soon wilt find his anger’s all in vain :
 ’Tis not thy judge that will like him contend ;
 No, no ; thou’lt find he’ll plead a different way :
 “ If there be guilt, then sure in me’t must lie.
 By worldly wisdom I at first began,
 And listened to the simple sons of men,
 While Satan’s arts did strongly work in me ;
 But now the WOMAN I must set her free ;
 Free from all guilt, and surely from all guile,
 At my own folly I myself may smile,

To think such wisdom in a woman's head
 Could now bring round such cause as she hath laid
 Before us all, and now brought to our view :
 'Tis I was blind, and that I well do know ;
 For her just reasonings I can never clear."

On leaving the Wills' family Joanna went to her brother's at Musberry, and then into the service of Mr. Woolland of Heavitree for about twelve months. This must have been about the year 1784. At the end of that time she entered the service of Mrs. Taylor of Exeter, where she remained twelve months as a domestic servant; she then engaged herself as upper servant in the house of a Mr. Burrow, where she remained two years. She then returned as a daily servant to Mrs. Taylor, who testifies that her conduct was most exemplary, both for honesty, sobriety and cheerfulness of disposition. Joanna left the service of the Taylors at the beginning of the year 1792, but returned to them again towards the end of the year. She had been in the habit about this time of having remarkable dreams, which she sometimes communicated to Mrs. Taylor. Joanna states in her first book, *The Strange Effects of Faith*:—

"In 1792, I was strangely visited, by day and by night, concerning what was coming upon the whole earth. I was then ordered to set it down in writing. I obeyed, though not without strong external opposition; and so it hath continued to the present time. In 1792, my sister told me I was growing out of my senses. She said, 'You say there will be a war. With whom shall we go to war? The French are destroying themselves. As to the dearth of provisions you speak of, you are wrong; for corn will come down very low; I could not make 4s. 6d. a bushel of the best of the wheat this year. As to the distresses of the nation, you are wrong there; for England was never in a more flourishing state than it is in at present.' I answered, 'Well, if it be of God, it will come to pass, however likely or unlikely it may appear at present. If not, I shall hurt no one but myself by writing it. I am the fool, and must be the sufferer, if it be not of God. If

it be of God, I would not refuse for the world, and am determined to err on the safest side.' My sister thought she should err on the safest side, by preventing me from doing it; and said, I should not do it in her house. However, I took advantage of her absence, and in 1792, I wrote of what has since followed in this nation and all others; but the end is not yet. I left my writings at Plymtree, and came back to Exeter.

"In 1793, the war broke out; and in this year, three remarkable things happened, which I had written of in 1792. These events strengthened my judgment that it was of God; for it was said, 'Whatever I put into thy mouth, I will do upon the earth.' In 1793, I told the Rev. Mr. Leach how I had been warned of what was coming. After hearing me in silence, he said, 'It comes from the devil; for not one thing you have mentioned will come to pass. You have the war in your favour, which is all that will come true of your prophecies, and the war will be over in a quarter of a year. It is from the devil to disturb your peace: Satan hath a design to sift you as wheat. Yet I believe you to be a good woman; your friends speak of you in the highest terms; but what you have said will never come true. Besides, if it were, the Lord would never have revealed it to you. There are a thousand in Exeter, whom I could point out, to whom the Lord would have revealed it before he would to you.' Of these observations I had been warned before I saw him, yet it made a deep impression on my heart, tears and prayers were my private companions. But the next day, I was answered, 'Who made him a judge? He neither knows thee, nor thy forefathers, who walked before Me with a perfect and upright heart.' Thus the feeling of my heart was deeply answered; with further sayings used by him. . . . The next summer, 1794, corn grew dear, and distress began in our land. Thus commenced the shadow of my writings; and I was told the substance was behind.

"In 1795, I sent him another letter, telling him that danger still stood before us, and that the truth of what I had written was to be proved by twelve men. Mr. Leach

wrote me an answer, that he had taken my important question into consideration ; that all were ready to serve me, and that the wisest way he could think of would be to bring the twelve men together the Monday following. Before this answer reached me, I was told that he had not given it up ; but that it would not happen according to his words. The thoughts of their hearts were laid open to me, and I was told, they proposed this, in order to convince me of my folly : so I was ordered to write him a short reply, and to go and converse with him. I was told, that it should be set before me as a sign, that Mr. Eastlake would come to my house, and invite me to his, where I should meet Mr. Leach. All this happened accordingly. The week after, it was said unto me, ‘ If Leach come unto thee, thou hast nothing to fear from him ; for if thou go unto him, he will surely stumble ; for he that he doth obey will come ; and when he heareth he will not condemn.’

“ But O, thrice happy is the man,
That doth begin and will go on,
Till ev’ry curtain be drawn back,
To know, and prove, if I do speak.
For happy then shall be the man
That doth obey his call :
His talents five shall soon be ten,
My Spirit so shall fall.
Him I’ll impower from on high,
My Spirit he shall feel,
The sinners’ hearts he shall awake,
The broken heart shall heal.

“ This was spoken before I had seen Mr. Leach. On the Monday following, Mr. Eastlake came to my house, and asked me to come to his. Thither I went, met Mr. Leach, and told him what reason I had for believing my writings came from the Lord. Mr. Leach and all who were present heard me in silence. When I had delivered my reasons, I asked his judgment. He said, ‘ What you know not now you will hereafter. If it be of God, we shall see more of it ; if of yourself, your head is wiser than mine.’ I asked him if he would give up inquiry into its truth.

He said, 'No ; it requires time to consider of it.' The Monday following, I asked Mr. and Mrs. Leach to breakfast at my house ; but they did not come. That day, I was answered thus :

"Now tell him plain, he's not the man ;
For 'tis by Pomeroy it must be done,
Back to the Church, the standard, all must come ;
For in the altar I was seen at first ;
And in the altar did the glory burst,
Where Simeon did the holy child behold ;
And in the altar are the plates of gold.

"The week following, Mr. Leach sent me an answer, that he had given it up, and had resigned to the Minister, who (as I have said) was chosen in his room. [This was the Rev. Joseph Pomeroy, of Bodmin, whom Joanna had heard preach in Exeter Cathedral.] This was at the close of summer, 1795. At the end of the year I was to have together six men of the dissenting class, to try their judgment. Four refused to attend, as they thought it from the devil, or judged me to be both a knave and a fool : so I had other four in their room, but was told, before I met them, that their judgment would not be right, their wisdom was too weak ; therefore I must be the judge myself ;

"If they believe, that hell below
Such language e'er can speak :
But back their footsteps all will trace,
And marvel what they've done ;
And wonder that they could not go
In things that were so plain.

"I was ordered to meet the six men, and read to them how some particular chapters of the Bible were explained, with a few prophecies, and some remarkable instances of my life. Every man was to keep silence for the space of an hour. This they did ; and great is the mystery explained to me, as the watch was laid on the seals, by which were inclosed the names of the twelve men. When the hour was past I demanded their judgment, and quitted the room while they consulted. In some time they came

to me, saying, they had agreed, and must see the prophecies. I said they should, if they judged them to be of God. They came again, saying they must know who the ministers were. A third time they came and said, they must break the seals on the ministers' names. I told them that should only be done in presence of the twelve themselves. But curiosity made them break the seals ; and, thus breaking all their wisdom they said, it was from the devil, or myself, or they could not perceive it to be of God ; and therefore they persuaded me to give it up, forgetting what I had read to them, and that they had fulfilled my writings. . . . Next day, I was persuaded to yield to their wisdom ; but I was answered, that it should be fatal for me ; for the Lord would not resign to their wisdom ; therefore I should not give it up to them. Thus I ended with the dissenting line.

“ At the end of 1795 and beginning of 1796, I was ordered to write to the Church Ministers. At the time of the general fast, I sent a letter to the Rev. Mr. Pomeroy (the preacher before alluded to) on the Gospel, ‘ *Suppose ye, that these Galileans were sinners above all the Galileans, because they suffered these things?* ’ The Rev. gentleman sent me word by the bearer, that he would send an answer by his servant ; I waited nearly a week, and did not hear from him. One day, I was above stairs writing, and the last words I wrote were, ‘ Go down and see him.’ I went down, and found him inquiring about me. I asked him to walk in, and said, ‘ I suppose, sir, my letter hath surprised you.’ He asked, ‘ Was it you that sent it ? ’ I told him, Yes, with my reasons ; and that Mr. Leach had judged it from the devil. The Rev. gentleman said, that nothing of what I had said to him appeared likely to have come from the devil. As to the dangers, which I had said stood before us, he did not seem to doubt them ; but said, if I was called of God, I ought to warn the public before the rod fell, as it would be of no use afterward. Thus finding the Rev. gentleman’s conversation correspond with what I had been foretold years before, I sent him a letter. My faith grew strong ; and I sent a letter (as I was ordered)

to a Rev. Dignitary of the Cathedral of Exeter. I was assured before I sent it that he would not answer it."

Soon after the Rev. J. Pomeroy came again to see Joanna, and on p. 12, she continues:—

"Being then at work, Mrs. Taylor sent me word a gentleman desired to speak with me. He was displeased, and said, a man had been at his house, and told him I had prophesied lies; that, if it were so, it could not be from God; and I was committing the sin against the Holy Ghost, and, he doubted not, I should lose my senses. Mrs. Taylor said, she knew not of any lies I had prophesied; but she knew that I had told of these things when there was no appearance of them. He said, that was very surprising. Such had been their conversation before I came. When I came, I found it to be the Rev. Mr. Pomeroy, whom I expected, and he repeated his words to me. I told him, he had been misinformed as to the sense of my words, and explained particulars to him. He said, 'Then your prophecies were not false'; yet he reasoned with me on the danger of my proceedings, if I were not called of God. Finding he could not convince me it was not of the Lord, he said, 'Then why don't you have your writings proved? You will wait till you bring the sword, the plague, and the famine upon us. If you cannot get twelve, get six. I will meet with any.' I said, 'Sir, it must be twelve.' He said, 'Then let it be twelve; but do not wait till you bring the sword upon us.' I said, I would not, if the ministers would prove them. I was convinced that he had disguised his real sentiments, and had thus promised to examine my writings, thinking to convince me of my folly.

"So thou see'st plain that he did mean
 To stay thy written hand:
 To please a fool, he'd anger rule,
 Till he could all command.
 That is to see the mystery,
 And then convince the whole,
 It was to lay thy follies by,
 Made him the cause uphold.

“As these words were revealed to me, I admired his wisdom, patience, and prudence; and thought Heaven could not direct me to a wiser or a better minister; for he that can conquer his own passions is a greater hero than he who taketh a city. He must be a good man that can so condescend to convince a fool of her folly. But he knew not my strong reasons for judging my writings to be of God. The May following, two things happened as had been predicted. I went to the above Minister’s house, and put a letter into his hand, saying, ‘Sir, as you doubt what Spirit I am led by, be pleased to keep this letter till the end of the year; you will then judge of its truth’; this he consented to do.

“At the end of 1796, what I had written of came to pass. He then said to me, ‘Formerly, if it were asked of a Prophet, how the wars would tend: he could tell. Now, if you can inform me of what will happen in Italy or England, I shall believe you.’ The next day, I was earnest in prayer, that the Lord would answer his inquiries; and they were so. I sent him the answer, which was completely fulfilled as to Italy and England in 1797; but the three sheets of writing, which I gave him, foretold affairs for years to come, and spoke much of the present period.

“The following spring, 1797, I sent a letter to a second Dignitary of the Exeter Cathedral. His servant returned it to me, saying his master would not be in Exeter to receive it till the next week. I then sent it again, and met the like disappointment; but the letter was left. I was now answered, that I should have the same dissatisfaction when he came to Exeter, and that both Dignitaries would treat my letters with contempt.

“Thus both will thee deceive.
But shall they laugh thee unto shame
For what thou dost believe?
If they agree to laugh at thee,
Their laughter I shall turn;
And in the end thou’lt find these men,
Like thee, will sorely mourn.
Thou build’st so high, that none can fly,
To rob thee of thy brood;

"The fowler's net cannot come nigh,
 Nor can the shooter's load.
 Tho' heavy charges men prepare,
 And point them from their breast;
 They are afraid to let them off,
 Lest they their aim should miss.
 Besides, they fear, I may be there;
 And terror stops the blow:
 Thus I thee guard from every snare,
 And that they all shall know.

"In this manner, from simple types and shadows, I was foretold how every man would act; and that I had nothing to fear, as no man should hurt me, if the truth of my writings should provoke them to anger. These promises, and the proofs of the truth of my writings, strengthened my confidence in the Lord; but I have often marvelled why I was ordered to send to Ministers who would not give themselves the trouble of searching out the truth; and for this reason, have often doubted whether the calling were of God, or not. But the pondering of my heart was thus answered:—

"How can the fruit be ever tried?
 How can the truth be e'er applied?
 The godly men will so decay,
 If I shall prove as weak as thee.
 I say, the fruit shall surely fall:
 Let Pomeroy stand and hear his call;
 And now a Moses let him be,
 Or else My judgments all shall see.
 Then all together you may feast
 And all together fast;
 I'll bring a mystery in the end,
 That shall for ever last.

"These words were delivered to me in 1796, in answer to a sermon preached on the 29th May by the first mentioned Dignitary to whom I had sent a letter. I fancied that he reproached me in his sermon, and his words pierced my heart. I marvelled that a gentleman, to whom I had appealed, should decline seeing me to convince me of my error, if I were wrong; and in solitary tears, I repeated the words of David,

Since godly men decay, O Lord,
Do Thou my cause defend ;
For scarce these wretched times afford
One just and faithful friend.

I was answered—

“Since godly men do so decay,
And thou dost sore complain,
Then the good Shepherd shall appear,
The sheep for to redeem ;
For faithful labourers now shall come
And in My vineyard go ;
My harvest it is hastening on,
Which every soul shall know.

After this it was said to me, ‘As men increase thy sorrows, I will increase theirs ; and the general burden shall increase, till men take the load from thee.’ Yet I marvelled, how the twelfth chapter of Revelation could be fulfilled, of the woman travailing in birth, and longing to be delivered ? but the wonders John saw in heaven, must take place on earth.

“What wonders there would then appear
To an enlightened race,
When every mystery is made clear,
And seen without a glass.
No veil between then being seen,
No wonders you’d behold ;
For all alike is clearly bright
As pearly streets with gold.
Should wonders there to you appear,
You’d wonder then of all.
To see them clothed with the sun,
Could wonder none at all.

“Such is the mystery to man—(that a woman should be clothed with the Sun of Righteousness, who is now coming with healing in His wings)—because they know not the Scriptures, which indicate that to fulfil all righteousness, the woman must be a helpmate to man, to complete his happiness. This men marvel at, because they never conceived what the Lord hath in store for them, in fulfilling His Promise given to woman.

"So men, I see, do stand in wonder,
 While angels also gaze ;
 Satan broke man's bliss asunder ;
 Man wandereth in a maze.
 So, with amaze, you all may gaze ;
 The angels wonder here,
 You cannot see the mystery,
 Nor find the Bible clear.
 There Eden's tree you shall see,
 Preserved for your sake ;
 The flaming sword is God's own Word,
 'Twill break the serpent's neck.

"Thus by types, shadows, dreams, and visions, I have
 been led on from 1792 to the present day ; whereby the
 mysteries of the Bible, with the future destinies of nations,
 have been revealed to me, which will all terminate in the
 Second Coming of Christ, and the Day of Judgment, when
 the seven thousand years are ended.

"Now, should men say all this by thee is done,
 Thy head is wiser than each mortal's son.
 And if they say it cometh from the devil,
 Then plainly tell them that their thoughts are evil ;
 For Satan's wisdom never lay so deep ;
 Yet to thyself thou must the secret keep.
 But if men say it cometh from on high,
 My judges shall appear the truth to try.
 Then in thy faith be stedfast still,
 With salt be seasoned well.
 Remember thy baptismal vow,
 And triumph over hell.
 Your Captain, too, shall quickly come
 And bring all to an end,
 And fix His Glorious Empire o'er
 The wise, whose hearts will bend.
 As in a humble manger here,
 Kings did their Sovereign see,
 So my low handmaid doth appear
 To all a mystery.
 Now, can you longer make dispute,
 From whence you hear the sound ?
 Thus Satan must henceforth be mute,
 Nor talk the faithful down.
 The reasons all are none at all
 Of those that won't believe :

“Thus when the Bible forth I call,
What answer will you give?”

Joanna continues: “I omitted to mention, in the proper place, that at the end of 1794 I had a strange vision. As soon as I had laid down in my bed, a light came over the room. I looked at the window; but saw no light proceed from thence. I looked at the door, to see if any one was entering with a candle; but no person was there. The room now appeared to me to be full of lighted candles, hanging in candlesticks, on lines crossing the room. Being astonished and frightened, I covered my head with the bed clothes, and then saw a spacious room, with a chandelier of many branches, and lighted lamps sparkling with great lustre. In the midst of the room stood a large table, with large lighted candles thereon, so that the light equalled the noon day. I exclaimed, ‘What can this mean?’ I was answered, ‘Arise, and shine, for the light is come, and the glory of the Lord is risen.’ The next day, (being perfectly awake), I was ordered to write down my vision, which was thus explained to me: That my writings must be proved by twelve men; and, when met for that purpose, that the candle of the Lord would burn brightly among them, and the spirit of wisdom and understanding be given them; for as the day of Pentecost was to the Disciples, so should that day be to them, and every one present should see it was the Lord’s doing. The names of the appointed twelve I put into the hand of one of the six persons mentioned in p. 195, and charged them not to break the seals upon them, till the twelve were assembled. However (as I said before), the watch that was laid on the seals was removed and the seals broken through unbelief, so that darkness came upon the minds of them. Thus is the mystery explained, that this circumstance is set as a watch before mankind.

“The harvest of 1796 was remarkably good, and great plenty followed; and it was said unto me: ‘As they (the men before mentioned) kept silence for the space of one hour, the Lord had withheld the rain in time of harvest.’ Now, if this publication awaken the Ministers to search

out the truth, or the Rev. Mr. Pomeroy return to the examination of my writings, the next and three following harvests are promised to be plentiful. 'Prove me now (saith the Lord), and try me, if I will not shower down blessings upon you.' But, if the many truths laid before you with the threatenings put into the hands of Ministers, do not awaken them to search out the truth, the Lord will fulfil His word.

"If by the wise men I am mocked now,
Like Herod's fury, I'll fulfil my vow.
Who My anger shall appease,
If all deny My will?
My thunderbolts shall loudly roll,
And men's proud hearts shall chill.

"Now let the reader look deep into the mystery, and behold what Divine Wisdom hath directed me to show to mankind, I was foretold how Ministers would act, and that the truth would be brought to light by one man. I was now ordered to have my writings copied, and put into the printer's hand. This I did; and the very day I had given them to the printer, the Chosen Minister returned from Exeter. I thought I would not send to him till the book was printed; but was answered, 'How weak is thy judgment!' and was ordered to send to him next day. I found he was offended by my putting his name in the newspaper. He said, if I published his name, he had done with me; otherwise he would comply with my request. Two friends of mine wrote to him of the truth of my writings: and at his request, I waited on him with one of my friends. He said, he found argument fruitless, in persuading me to stop my hand, and should argue with me no more. He bade me get the writings of 1792 copied out, as he could not set the originals before Ministers, who would not attend to manuscripts which they could not read; and they would not trust to what I should read to them. Therefore, he bade me open the seals on the writings of 1792, and send them with the fair copy; and if the Ministers he consulted should judge them to be of God, I might have twelve or

fourteen afterwards. When I returned home I was ordered to follow his advice, remembering what had been told me in 1793, 'I will direct thee to a man, whose talents are greater than thine; he shall have five talents; he shall direct thee.' So I had my writings broken open before witnesses, marked, copied, and some part sent to him. The week after, I waited on him again. He said, what I had sent was not enough to convince Ministers, and I must open the seals set in 1794 and 1795. The next day (Sunday), I was ordered to have them opened in the presence of twelve witnesses, who were to set their names upon them. Three weeks were then allowed him, to examine, to consult Ministers, and to judge whether the writings were of God or not.

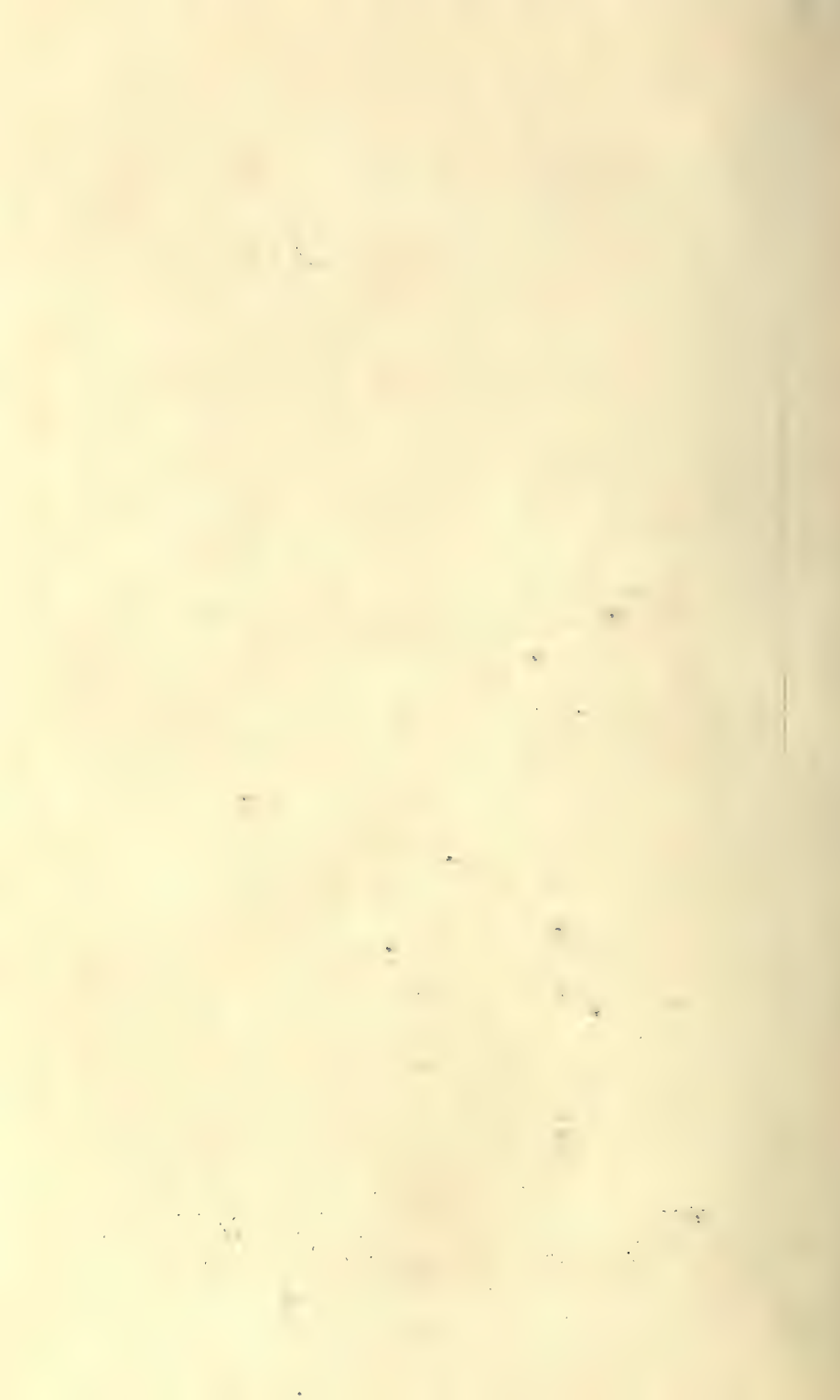
"Soon after, I was ordered to write to three Ministers . . . and I was told it would be fatal for me for time and eternity, if I did not publish my writings, should these Ministers remain silent seven days after. It was said to me, 'I do not need the Ministers to prove whether they be of God or not; for that shall be proved by the truth; but this I command thee to do, to keep thee from the snares of men, who may charge and condemn thee for imposture; saying, thou hast signed thy name to what thou hast not written. I have so ordered every truth to be made plain, that no man can prove one false report in thy writings, or dispute what spirit inspires thee. Thy writings must be submitted to the judgment of learned Ministers of My Word. Let them be disputed before they be proved; let Ministers be the judges, and common men the witnesses and jury, to try the truth of this ordination. All thou hast done, and all the letters thou hast sent, have proceeded from command of the King of kings, the Lord of lords, the Everlasting Father, the Prince of Peace, the Mighty Counsellor, and the Desire of every nation.'

"When I sent the letters to the Ministers, it was said to me, that if these things were not of God, their hearts should be worked on to stop my hand in seven days; and if they did not, I should wait no longer than New Year's Day (Old Style) 1801, and then have it printed, to be judged



COMMUNION CUP.

Description of Glass Communion Cup:—Height, $8\frac{1}{2}$ inches; diameter at top, 5 inches; in the possession of the writer. Beautifully engraved by John Pye, well-known as an Artist assistant to Turner. On one side the sun in rays with an eye in the centre. Above are the words, "Thine eye is everywhere present." Below, "Despise not prophecies." On the reverse is the Tree of Life, bearing twelve manner of fruits, with the Paschal Lamb in the centre. Below the spreading tree is a female figure handing the good fruit to a man on the opposite side of the trunk. There is also a Beehive engraved illustrating the Writings. At the bottom of the stem are the words, "Presented by John and Ann Pye to William Tozer, November 16th, 1809." (Tozer was a Southcottian preacher.) On one occasion 1,000 persons partook of the sacrament from the hands of the clergymen, her supporters, using the above Cup.



of by the world at large, to try the wisdom of men, and to let them see what wisdom there is in the Lord, of whom it is written in the Psalms,

God in the great assembly stands,
Where His impartial eye
In state surveys the earthly gods,
And doth their judgments try.

“New Year’s Day arriving, and the Ministers to whom I wrote, remaining silent, I consider their silence as evidence, that they cannot prove what I said not to be from the Lord, and have therefore published as I was directed.”

Joanna gave to the world her first books, called *The Strange Effects of Faith*, and published five books, together containing 240 pages, in the year 1801. Book Six was printed in 1802, and contains 48 pages. The reader will see more clearly the meaning of the title of these books if I quote some lines from p. 71. Joanna writes :—

“I shall now go on to answer those who say, I go on as my mind is deranged. I grant it; and so did all the prophets of old. Their minds were so deranged, that Noah was judged an old fool, and Lot the same. I should fill my book with how the prophets were judged deranged, if I were to enter into the list of them. But the deranged senses of the prophets and the apostles, and the words of our Saviour, have so far deranged my senses, as to believe in them. How must Noah’s senses be deranged, when he found no man believed him? yet he persevered to go into the Ark. And what strong infusion must take place in his head, when the heavens gathered blackness, and those who judged his building the Ark to be the strange effects of faith, found it the fatal effects of unbelief. And how must Lot’s senses be deranged, when he saw the strange effects of his faith, being judged by his own sons an old fool, become the fatal effects of unbelief to those who mocked him, when they saw the fire come down from heaven? How must his senses be then deranged when he saw his mockers destroyed? And how must my senses be now deranged, when I see the strange effects of my

faith, kindling all over the land, and bringing the fatal effects of unbelief over all lands ? Can my senses stop here, without believing, that He who hath begun His strange work, will in the end show His darling attribute ; and go on from conquering to conquer, until He hath brought forth judgment into victory ; for mercy is His darling attribute, judgment is His strange work ; and strange to me is all before me. How men's senses can be deranged, when they see the sun is risen, and say the daylight is not broke ; in what a dream, or what a sleep must such men's senses be deranged ! and so they may go on until they see the evening star appear, and the sun begin to set in darkness. Will they then say, I have passed my day in sleep ; and it is too late to arise and be doing ; I will wait the effects of another day ? But let such remember that at midnight was a cry, and the bridegroom appeared, and you slept away the day wherein you ought to have got your oil ready, and your lamps prepared. So in all ages of the world we may see the strange effects of faith, and the fatal effects of unbelief. And this our Saviour, and all His Disciples, warned us would be the end ; the foolish virgins and the wise. For wisdom teaches us to fear the rod, and Him that hath appointed it ; but folly teacheth us to despise low things, and climb to high ones ; as the seed of Noah, who, because they had been favoured in their forefathers, by being preserved in the Ark when the world was drowned, thought by their wisdom that they could build castles in the air, to climb to heaven, and so be preserved, if another deluge should come ; not considering that the Ark was built by the command of God, and they were building by their own wisdom, whose wisdom the Lord soon confounded by dividing their language. And now it is the same ; men have built too high in their own wisdom, and the Lord hath divided their speech and opinions. There was not more difference in tongues and languages, to stop their building of the tower of Babel, than there are different opinions now about my writings. Then on whose judgment shall I fix my faith ? on this man's ? or on that man's ? or on the Lord of life

and glory, who hath commanded us to have salt in ourselves, and to judge for ourselves, and not for another ? ”

Thus Joanna writes, and who can gainsay the truth of a line of the above. Do we not hear the confusion of tongues of the tower of Babel to-day ? Do we not oft-times stop our ears lest we be distracted and lose our reason ? Is not every opinion on every subject, immediately it is set forth, seized and analysed and controverted by hosts of others until it seems impossible to know what is right and what to believe ? In the midst of all this there is ever the building, even though at times unconsciously, towards heaven, and reaching up unto a perfection not yet attained. I have quoted at length from Joanna Southcott's writings, because the claims are so high and so important to mankind that it seems necessary to fully understand the early leadings of the Spirit to Joanna, and her own feelings and attitude towards God and man at this important juncture.

She continues on p. 26, *Strange Effects of Faith* :—

“ I shall now proceed to my own experience, which hath truly convinced me the Lord is awakened as one out of sleep ; and the voice of the Lord will shake terribly the earth. The beginning of the powerful visitation of the Lord to me was in 1792. ‘ I no more intended ; thou shouldst go to reprove the people, than I intended Abraham should offer up his son Isaac. I did it to try thy obedience. Now will I swear unto thee, as I did unto Abraham : I will make with thee an everlasting covenant ; and save thee with an everlasting salvation.’ ”

“ When these words came to me, my soul was troubled in the dust before God, and I began to cry out, ‘ What am I, or what is my father's house, that Thou hast thus honoured me, unworthy wretch as I am ? My past life makes me ashamed of myself.’ These words came to me : ‘ I will reward thy obedience ; and in blessing I will bless thee : and as I kept nothing from Abraham I will keep nothing from thee. Thou shalt prophesy in My Name ; and I will bear thee witness. What I put in thy mouth, that will I do on the earth.’ Then these words came to

me : 'The Lord is awake, as one out of sleep. The voice of the Lord shall shake terribly the earth. Pestilence and famine shall go through the lands. Men's hearts shall fail them for very trouble ; because they have not known the visitation of the Lord.' As soon as these words came to me, I trembled, and was afraid of His majesty and greatness ! Tears of humiliation ran down my eyes, and holy fear seized my soul. I wept bitterly, and wondered at His divine goodness to such an unworthy creature as I was. But these words were answered me : 'I have seen all thy enquiries, to know My will and obey it ; and now I will reward thee. Dost thou believe it ?' I cried out, 'Yea, Lord ; if it be Thy voice, I do believe it ; for I know Thou art not a man to lie, nor the son of man to be wavering. I have always found Thee a God, like Thyself, faithful to Thy word, and faithful to Thy promises.' I was answered, 'Dost thou think I will now ?' I said, 'Yea, Lord ; if it be Thy word, I know Thou wilt. Thou hast been faithful to Thy word throughout the Bible, in every age of the world ; a God, the same yesterday, to-day, and for ever.' I was answered, 'This thou believest, and this thou shalt find Me, faithful to My word, and faithful to My promises ; and next Sunday I will fulfil My promise at My table,' which, I bless God, I felt remarkably, and waited with a holy longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all His commands, as far as I saw His righteous will concerning me, earnestly praying that I might not be deceived by my own weak understanding nor deceived by the arts of Satan, praying that the Lord would keep me from every evil, and from the evil of sin ; that I may be kept, as Mary, humble at the feet of the Lord. I was answered, 'If pride rise in thy heart, Satan shall humble thee ; but thou sayest thou hast found Me a God like Myself ; and so thou shalt.' I said, 'Lord, I believe it ; and pray thee, keep me the remainder of my life, and may I drink deep in the Spirit of my dear Redeemer, and, as far as the earthly can bear the image of the heavenly, so far may I bear Thy image.' This was the prayer and

desire of my soul, that I may know this voice, and obey it.

“ One morning, when I awoke, these words were sounded in my ears : ‘ Wake, ye ministers, mourn, ye priests ; for the day of the Lord is at hand.’ I thought I heard the sound of preaching in my ears : ‘ The Lord is awake, as one out of sleep ; the voice of the Lord will shake terribly the earth. The sins of the nations hath provoked the Lord to anger. He will go forth as a flaming fire ; he will be wroth, as in the valley of Gibeon, until he hath brought forth judgment unto victory.’ These words were so dreadful in my ears, that they made me tremble, and I was earnest in prayer to God to know if these judgments were coming upon the earth. I was answered, ‘ I will show thee in visions, this night, what I will do.’ I went to bed ; I dreamt nothing, and thought I had listened to the voice of a stranger, and not of God. I was answered, ‘ The night is far spent ; the day is at hand ; lay thee down and sleep again.’ So I did, and dreamed I was on a high mountain, and saw the sky as bright as noon day sun, and two men came out of the clouds, with long robes of purple and scarlet, with crowns of gold on their heads and swords in their hands, standing in the sky. Two men came out with heavy horses, and spoke to those that stood on the clouds, and soon after rode away, like lightning in the air. Soon after, I saw the men on horseback coming out of the clouds, as fast as they could, till the whole skies were covered with men in armour, and spears glittering in the air. I thought I looked down, and saw the world in confusion, men in armour riding fast. This dream alarmed me ; and I was meditating with what divine majesty and splendour our dear Redeemer was coming into the world. Once He came meek and lowly persecuted by men ; but now He will come as a prince and a king, conquering and to conquer. Once He came meek and lowly, riding on an ass ; but now He will come riding in the chariot of His everlasting Gospel. But who can abide the day of His coming, or who can abide the day of His wrath ? The saints shall see it and rejoice ; for He

will gather the wheat in the garner, and burn up the chaff with unquenchable fire."

Many dreams were given to Joanna at different times, and the explanation of them is seldom given at the time, but often many years after, and put in other books, or is left among the MSS. and still unpublished. When one is interested in the writings it greatly stimulates the zeal to come upon these unexpected treasures: it re-awakens interest and becomes a delight, adding greatly to our knowledge. We can as yet but dimly perceive how we shall delight ourselves in our God, and He will delight Himself in us. It was only this week I came across, in a book (unpublished) of MSS., the explanation in verse of the vision as given on p. 202 of the "lighted candles." It is given November 16, 1802, in a letter to the Rev. N. Bull, of Saffron Walden:—

"Now from the vision you'll see plain
The candles of the Lord to shine
In brightest splendour to appear;
The wondrous vision now I'll clear.
You'll say the light was not the sun,
The candles that were seen to shine;
But saw the light of God was there
To make the wondrous lights appear,
But how she's clothed with the sun,
I give this answer now to man,
That from the vision did appear,
Arise and shine was answered there,
But can a woman rise to shine
And lighten the benighted mind,
Unless My spirit do appear:
The Sun of righteousness must clear
The fall of woman from the first,
Ere man's redemption it can burst;
And she her promise first must claim
Ere man's redemption he can gain.
The candles in the sockets seen
Shew you how man I shall redeem,
That now rely upon My word:
The vision is the light of God
That from the woman shall appear,
When all her seals are broken here;
The room that then so bright was seen

"Shew'th how My kingdom shall come in,
 With every lustre bright to shine
 I'll open the benighted mind
 If to the light they now will come,
 And prove this woman with the Sun
 Is surely clothèd now to shine
 Beyond the learning of mankind;
 And let the cause be fairly tried,
 Her travail pains can't be denied;
 But they have been eleven years
 Warning her friends that I am near.
 And she hath published it abroad,
 That to the nations may be know'd;
 And all the truth she'll soon bring forth,
 If I have children now of worth,
 That will like valiant soldiers stand,
 Support the woman and her hand,
 As Satan's fury now is near;
 The woman she hath cast him here,
 And short his time it is to be.
 The woman's wonder all might see,
 A wonder to the sons of men,
 With earth and hell she doth contend.
 And there is none can foil her hand,
 For in the light she still doth stand,
 Because she's clothèd with the sun,
 And in her is My spirit come.
 And all her calling I'll make good,
 I bought her ransom on the wood,
 That she My promise bold may claim,
 And tread the powers of darkness down
 For as in Adam all men died,
 Even in Christ it's so applied,
 That ye must come to life again:
 Be wise, be wise, ye sons of men,
 Because in Adam he said there,
 The woman did his heart ensnare
 To eat the fruit, and so he died
 To every knowledge was applied;
 Dead to perfection he did come,
 Dead to his God, his bliss was gone.
 And dead to wisdom, who can boast,
 And every age foretells you're cast,
 As one the other all condemn:
 Then where's the knowledge bright in man
 As all in judgment don't agree?
 Dead to perfection all must be

“And this I’ll prove the fall of man.
You say’t came by the woman’s hand;
Then now in Christ you all appear,
Like Adam he hath told you here,
That he would bring the dead to life,
The woman’s hand must end the strife:
Because by her you say he died.
Then here’s the Adam now applied
That bids you all to live again
And let the woman’s seed remain,
I say to bruise the serpent’s head,
And say, ’twas he that her misled.
Then now I’m come to lead the same,
I gave My life to bear man’s blame;
Then now support the woman’s hand,
Then Satan must the trial stand
And the accuser be cast down.
The second Adam now is found,
His Father’s will to make it clear
The woman is your helpmate here,
To bring the knowledge of the good.
And mark the tree how then it stood
With good and evil fruit thereon:
By Satan’s arts the evil came,
And from the woman’s hand appeared.
Then now My Gospel who can clear,
If I should act a different way?
The woman’s hand you all do say
Did bring the knowledge of the first,
Then sure her hand must bring the last—
That is the knowledge of the good,
And to My Father’s words allude.
The woman is your helpmate here,
As she in Adam did appear
To bring you to the tree of life.
Like Adam now, I’ll end the strife;
And bid you all obey her hand;
Then in the knowledge you shall stand,
In true perfection of the good.
Mark how the Tree of Life then stood,
And guarded with a flaming sword,
For all shall find it is My Word,
To cut and bruise the serpent’s head.
And mark the curse how then ’twas laid,
The woman’s enmity shall come,
And now the serpent is undone;
So altogether you may weigh,

“Then see the dawning of the day;
 So here’s the answer thou shalt send,
 And let him ¹ judge it in the end.

There are many dreams and visions given to Joanna which have been treated with scorn and contempt by mankind; and I must confess had I just read them in a casual way, and then laid them aside, I should have probably acted in a similar manner. But in searching further into the writings, one comes upon such marvellous spiritual explanations of these simple things that their grandeur and full significance at last dawns on the benighted mind, and a flood light of truth and beauty is shed on the hitherto commonplace and maybe almost, at first sight, repellent episode.

The controversy held with Satan on several occasions has been also the subject of ridicule, but nothing has shown more clearly the actual enmity between the woman and the serpent. Woman has suffered so severely from the advent of evil into the world, that she has just cause to hate fiercely the destroyer of her happiness. It is just and at the same time admirable in the economy of God’s working that the weak hand of woman should overthrow her enemy at last—but even then only is she saved through child-bearing in the person of her Son, our Lord and Saviour, Jesus Christ. It is through His power alone that she is able to gain the victory. Man has been proved not to be good alone—the necessity of the helpmate has been shown. The complete man in his helpmate has likewise been shown unable to stand against the machinations of evil: it has needed the power from on high to gain us the victory. A little child shall lead them, and we have to receive the kingdom as a little child, coming to us in lowly and unexpected garb. The Author of our faith will also be the Finisher. “As it was in the beginning, is now, and ever shall be, world without end. Amen.” The full significance of what we so often glibly repeat has scarcely, as yet, dawned on our understanding.

¹ The clergyman.

Whilst writing these pages I had one night, during the first week in the month of August, at my little country cottage, a remarkable experience. Whether a dream or not I do not know, but it was very vivid. I think I was asleep, but I suddenly seemed lifted up on high into the midst of a great light, and to feel immense power come to me; I felt stronger than worlds, if I may say so in all humility, and joined on to some mighty force not found here below. Light shone brilliantly, and I seemed to hear the words, "I will greatly illumine thy understanding, and give thee power." The whole only lasted a few seconds, but it awoke me, and I lighted the candle to see the time; it was just past midnight. I have always desired to be endued with power from on high, and have often wished that I might feel it to confirm me in my great desire to give the knowledge I possess through reading Joanna Southcott's works to the world. It seems to have come, and I have no doubt has some special purpose. It has greatly strengthened my faith, and given me renewed impetus to persevere in the face of all opposition or ridicule, and to publish to the world what great things God, in His glorious mercy, has done for mankind.

The following continuation from Joanna's writings on p. 35 of *Strange Effects of Faith* are important:—

"And first let thy original be traced,
 And tell ME now what mighty thing thou wast,
 When first I took thee from thy native dust?
 And in the garden thou alone wast placed,
 Could thou brought forth the WORD as she hath done?
 Or, like the woman, borne MY only Son,
 Without her aid, as she did without thine?
 I tell you, men, the mysteries are behind.
 As from the woman you did all proceed,
 Took from your side, man is pronounced the head;
 But you must know, you are not the perfect man,
 Until your bone is joined to you again.
 So both together must in judgment sit:
 And tell me, men, if her disputes were right,
 To say MY honour I had st ill maintained,
 And plead with Satan, as she hath begun:
 Then both together you shall surely know,

"I have gained My honour by his overthrow,
 For if the woman stands so much My friend,
 You all shall find, I'll stand hers in the end.
 If from herself this love and courage came,
 I tell you plain, she is the head of man.
 But if from ME the Spirit first did fall,
 I tell you plain, I am the head of all :
 And when her writings you have all went through,
 Much greater mysteries must come to your view.
 So by the woman now I will surely stand,
 As for My honour she so long contend.
 Ten days he held her with his blasphemy,
 Ten days a hero she held out for ME.
 Then of these days I turn them now to years :
 I'll prove her words, and man shall see it clear
 That every word was true what she had spoke :
 I'll gain My honour, her words I'll never mock,
 So if men mock them now, I'll tell them plain,
 I'll gain My honour to destroy such men.

"What you know not now you will know hereafter. The first is last, and the last is first. The end of all things is at hand ; that Satan's kingdom will be destroyed, and Satan chained down for a thousand years, and Christ's kingdom established upon earth. It never entered the heart of man to conceive the glorious days that are before those that wish Christ's kingdom to be established.

"But as the dreadful thunder from on high
 Brings down the rain and then clears up the sky ;
 So must the dreadful thunder of His Word
 Sound first aloud the coming of the Lord.
 Then all your swords to ploughshares you may turn,
 To plough with plenty your delightful land ;
 And all your spears for pruning hooks may be,
 To prune with pleasure your delightful trees.
 No thistles then shall hurt the reaper's hand ;
 But peace and plenty flow throughout your land.
 No prickly thorns to hurt the binder's care,
 For God will bind in bundles every tare ;
 And all the foxes He away will take,
 That doth so spoil and hurt the tender grape ;
 For now the singing of the birds doth come,
 The turtle's voice must sound in every land ;
 But first His thunder must before Him roll
 To break in pieces the most stubborn soul.

“So now Isaiah’s words are coming near ;
The day of vengeance I to all shall clear,
And all shall know what I had in My heart ;
It was on mockers for to turn the dart ;
Because by mockers I was crucified ;
And ’twas by mockers My disciples died.
And now observe the Gospel and the law ;
And they in sunder did Isaiah saw ;
Then now in sunder I will break the whole ;
And back on mockers shall My vengeance fall ;
But those that humbly for My coming wait,
They all shall find My promises are great.
I know the foolish virgins and the wise ;
I know the discord that will now arise.
Some will believe and eager wish for Me ;
And the Desire of Nations they shall see ;
While others mock, and will My love despise,
And when too late, they’d wish they’d been more wise.
This is the different conduct of mankind,
And different answers they shall surely find.
The one shall find I am the sinner’s friend ;
But all despisers now I’ll tell their end :
Like Herod’s fury, I shall all destroy,
For all My friends on earth I will enjoy.
And here, I tell you, every line goes deep,
Lift up your eyes ; I’ll save My frightened sheep,
Though unto some it seem a pleasant dream,
Like Jacob’s sons, when I did them redeem,
That was to free from long captivity,
At first a pleasant dream it seem’d to be :
But in the end they found it was no dream :
Nor is it now ; for man I will redeem.”

The ten days that Joanna held out and upheld her Lord against Satan, you will see are promised to be turned into ten years, when Joanna’s mission will be proved clearly to mankind to be true. I believe, and feel sure, that we are in the ten years of judgments which were foretold to begin in the fourth year of the century. How true this is, and that the troubles began in that year, is acknowledged on every hand. There have been five years of wet weather and consequent floods, besides disasters on all hands in all countries by fire and flood. Many earthquakes of great magnitude have occurred, bringing destruction and poverty to thousands. Trade has been

seriously hampered and failures are numerous. Great panics have occurred in the financial world, showing the uncertainty of the things of this world. The writings in every particular are abundantly fulfilling on all sides—

“Every heart and hearth, I’ll shake,
The cup of trembling has come round to all.

These ten years are not judgments altogether on God’s part: it is stated that man has to judge God and His dealings before God will judge us. We hear the Creator’s name constantly blasphemed as a God unfit to rule. They forget that while all is fair and pleasant man lapses into merely a selfish round of animal enjoyment and forgets his God and has not the real inward peace and happiness for which he was created.

When man judges his God as a devouring ruthless monster, it is only from ignorance, and because he has not laid hold of the knowledge of the good already provided for him. God is ever screening man by giving him excuses through ignorance. It is only blindness *in part* that has happened unto Israel: it is only blindness *in part* that has happened unto Gentiles under the Gospel. He has concluded us all in unbelief that He may have mercy upon all. In these writings it is shown that God, especially in the person of His son our Lord and Saviour Jesus Christ, still suffers with us, and feels, even more acutely than we do, the woes of mankind. We have the veil lifted at Gethsemane, and get a glimpse there of the tender heart of our Jesus, and the capacity of His great heart for love and consequent suffering, when the deepest feelings are stirred. It is shown in these writings, that He suffers with us *now* even in a greater degree than we do. How ignorantly and foolishly we of the twentieth century charge God! How undaunted we are in our effrontery, and how glibly we set aside the story of our Creation as set forth in Genesis! What is out of our power to prove or disprove, after the lapse of thousands of years, is lightly taken up and set aside, as if we were omniscient. Verily, “ye shall be as gods” still comes over us with its magic

sway. How soon we forget that our life is but a vapour—think of it, a vapour—and as soon passes away, viewed in the light of eternity!

On p. 35 of the *Strange Effects of Faith*, it is shown that the Son, *now in Heaven*, feels a peculiar oneness with mankind, having been born of a woman and trodden this earth, and seeks, as it were, almost involuntarily, to stay the hand of the Father in judgments on the earth. Joanna had been assaulted with Satan's blasphemy for ten days, and had valiantly stood out for her Lord. As she was able to hear the Heavenly voice, so she seemed liable to hear the voice of evil, and Satan was permitted by the Lord to try her, and this brought out clearly the enmity between the woman and the serpent. She writes: After I had written the blasphemy of Satan, these words came to me: "As thy spirit was enraged and provoked with the blasphemy of Satan, so is My Spirit provoked with the blasphemy of the nations: and as thy brother tried to hold thy hand from going, out of the house, and pitied thy weakness; so has My Son tried to withhold My hand, and pitied the weakness of His people. But, as thy spirit grew so high, that thou could'st not bear it, but was forced to withdraw from him; so shall I. And as the garden was not large enough to contain thee, but thou wast forced to go out from field to field; so the heavens are not large enough to contain ME. I shall come out of the heavens, and dispute with man, if their sins and blasphemy do not cease. As thou heard'st all this, and kept silence, so have I. And as the fire kindled in thy breast, and thou speakest with thy tongue; so will the fire kindle in My breast, and I shall speak. I will not always keep silence; neither will I be always chiding. I shall awake as one out of sleep—

"And should My wrath for ever smoke,
Their souls must shrink beneath My yoke."

There are deep and marvellous truths taught on all the pages of these wonderful books. It is said that there is nothing that the Lord will do upon earth, that He has

not stated in His message through the woman. That it is so I have not the slightest doubt, as I never read even a few pages without seeing some prophecy fulfilling, or fulfilled. It is a certain test of the truth of prophecy, if it can only be fully comprehended when the fulfilment takes place. It is then that the floodgates of light are thrown open, and it overwhelms our being with resistless force, causing us to fall on our knees in adoring love to the Giver of all great and perfect gifts.

The Tree of Life is shedding its Healing Leaves among the nations: let men make to themselves fig leaves to cover their nakedness. The barrenness and unsatisfactory state of men's minds has never been more apparent than to-day. The bed-rock truths, upon which our forefathers built a solid foundation, have been swamped with a whirl stream of muddy currents, that have disturbed the clear cooling waters that used to flow as a river, whereby our thirst was quenched and our soul revived by partaking of its life-giving streams. It was my intention to write a biography of Joanna Southcott clearly and concisely apart from her works, as far as I could, but I find it is an impossibility; her life is indeed "hid in God" in a marvellous manner.

In the Communications at the end of the book entitled, *The Answer to the Powers of Darkness*, on p. 95, I found a few pages which seem necessary just here, regarding the writing by Joanna of her own life, and the Lord's command to her when it was to be printed:—

Joanna was ordered to open her Bible and write:—
[Many important texts follow, but I will quote only the last]
 Habb. i. 12, ii. 14; Zeph. ii. 11, iii. 9; Mal. iii. 16, iv. 2. "Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

The spirit then speaks to Joanna the following words explaining the above texts:—

“ Now these prophecies of My Bible were *never* yet one of them fulfilled : but when I bring in this glorious rest for My People that seek ME, and think upon My Name that the Son of Righteousness shall arise with healing in His wings, to heal the fall of man, and he shall be *one with ME*, and I with them ; *then* must My fury be poured out upon all nations that believe not in ME ; hitherto I have given them milk, that meaneth, I have mildly given the sincere milk of My Word, that ye may grow thereby as new-born babes. I have spoken as a Father, a Brother, or a Friend : but this LOVE and condescension is despised ! and not judged coming from a merciful Father, and a compassionate God and Redeemer ! but soon they judged it a foolish invention from some spirit, they knew not where or from whom. Now as My love is despised, My condescension abused, and not believed ; I shall come with a voice of thunder to My enemies : for with the meek men I will deal meekly, and with the humble man I have dealt humbly : but now with the froward man I shall deal frowardly ; and with the proud man I shall deal proudly ! For I will bring down the proud hearts of men, and level with the dust the haughty spirits ; My fire shall burn like an oven, and the pride of men shall be burnt up as stubble ; for if they will not hear, and will not lay it to heart to give glory unto My Name, I will send a curse upon them. For if I spared not the natural branches, but cut them off through unbelief ; let the wild olive, that was grafted in, not be high minded, *but fear* ; for as I cut off the Jews from Jerusalem for their *unbelief*, so will I now cut off all from the face of the earth that mock the coming of the Lord.

“ Now have I showed you the promise made to My prophets ; and now I have showed you by prophecies, they shall be fulfilled ; for as sure as I told thee nineteen years ago, thy life should go in print, and now it is *done*, so sure will I do upon the earth, *all* I have spoken by thee ; and it shall be a Saviour of Life to them that believe, but of Death to them that disbelieve ; for now by *faith* are ye saved, and ye *perish through unbelief* ; the time I

told thee thy life must go in print, was the year *after* the American war was ended, and then thou went through great persecution from man, and had false witnesses raised up against thee. I warned thee the second time to write it again; it was one year before the war broke out with France; and as sure as the war broke out the following year, so sure shall *all* break out that I have said unto thee: for I will now break out on the right hand, and on the left. On the right hand, to fulfil all the promises I have made to believers; on the left to destroy all the mockers. Therefore the day of the Lord will be terrible; and Mine anger and indignation burn with fury; because I come in meekness and love to draw men with cords of love! but they judge there is no condescension in their God; then I will not condescend longer to bear with their iniquities. If they judge Me as an austere master: like an austere master let them fear Me: for now to the *merciful* man I will show MERCY; and to the pitiful man I will show PITY; but to the cruel man I will show cruelty; and as men judge ME, let them fear ME. If I am a Father, where is My honour? If a Master, where is My fear? They that judge ME as a Father, let them know I have spoken as a Father, to show My *loving-kindness* to the Works of My Hands; that I made man and promised to redeem him, that My delight may be with them. So have I drawn near to man, that they may draw near to Me; but ye have snuffed at it, saith the Lord of Hosts, and ye have *brought that which was torn*—the blind and the sick—for an offering; shall I receive this at your hands, saith the Lord of Hosts? Ye call the proud happy; yea, they that work wickedness are set up, and they that tempt God are even delivered! But they that think upon My Name are despised: and shall I not visit for this, saith the Lord of Hosts? The *torn* are those that break off from My Bible, and make it a broken book; one part fulfilled, and the other part *never* to be fulfilled; then it must be broken asunder; and how will ye join it together? The blind are those that in seeing they cannot see, nor in hearing they cannot understand, yet ye set up *such*

men's judgment to be right. So the evil day will come upon you unaware: for when I bring My blessings on the one hand, to those that are waiting for My coming, I shall bring the curse on the other, on all those that say, where is the promise of his coming? For since the fathers fell asleep, all things remain as they were, and so they shall remain to them: for as the Deluge destroyed the world of old, and the fire destroyed Sodom and Gomorrah, and the sword destroyed Jerusalem, so shall the sword of My anger go forth and destroy all those that look not for My coming. So now if I am a master, where is My fear?

“Have I not told you a day shall come that shall burn as an oven, and all the proud and the wicked shall be burnt up like stubble? For I will make a full end of sin; My whirlwind shall go forth with fury, a cutting whirlwind, that shall fall grievously on the heads of the wicked; in the latter days they shall consider it perfectly. So if ye will not look unto Me, all ye, to the end of the earth, and be saved, ye must all perish through unbelief. For I say unto man, as I said unto Satan; as you judged Me, *so shall* ye find Me; as your faith is, it shall happen unto you. If ye believe I came first in the Body and made Myself free and familiar with man; ye *must* believe I shall come more familiar in the Spirit, when I come to bring in My Kingdom unto men, and make you joint heirs with ME; and show you My Salvation, that is to be revealed; which is to save you from Death, Hell, and Sin, and reveal to you the Tree of Life! Salvation being revealed, must be revealed here on earth. To all that believe, I shall show My Salvation unto them: and My righteousness being revealed is, that I have done just and right by men, devils, and fallen angels. This is what I told thee in 1792. ‘Thou shouldest declare my wondrous works to the children of men; and my faithfulness and lovingkindness, thou shouldest not keep back.’ But what wondrous works hast thou then to declare? or what faithfulness or lovingkindness hast thou then to keep back? When thy own life hath been a scene of sorrow,

and persecution from a deceitful people laden with iniquity, all the lovingkindness thou couldest *then* declare was in *being delivered from them*, and a strong faith in God, and of happiness hereafter, which is placed in *every* true Christian."

"Now I was ordered to open my Bible. Psalm cxviii. 10: 'All nations compassed me about: but in the name of the Lord will I destroy them.'

"Samuel xiv. 5: 'The forefront of the one was situated northward against Michmash; and the other southward over against Gibeah.'

"Exodus iv. 9: 'Thou shalt take of the water of the river and pour it upon the dry land; and the waters which thou takest out of the river shall become blood upon the dry land.'

"Now I shall answer: Strange as these chapters may appear to thee; I shall now do as in the days of old. And as I destroyed the Philistines and Egypt, so will I now utterly destroy the Turks; and their land will I give into the hands of Israel. For their land shall become a land of blood. They are a people Satan has set up, and worked in their hearts to work wickedness, and every cruelty is in their hands. But now the *axe is laid to the root*, and every branch *shall fall*, for I will utterly destroy all the works of the devil. I will not leave root or branch; but unto them that seek after Me, to know My statutes, and keep My judgments, and abide in My law: unto them shall the Son of Righteousness arise, with healing in his wings, and I will dwell in the midst of My people Israel. And as it was by faith Abraham obtained the promise: so by faith shall they now be saved, who trust in Me for salvation. For I will throw down, and build up; I will kill, and make alive; I will wound, and I will heal; I will destroy, and I will save."

Continued from the *Answer to the Powers of Darkness* (p. 98):—

"For I, that AM the God of Abraham, of Isaac, and Jacob, will now be the God of all the families upon the earth: and man shall know his God, and I will know My

people. Am I not present amongst the children of men, and do I not see who is for ME, and who is against Me ? He that *is not* with Me is against Me ; he that gathereth not with Me scattereth. Now I shall come to the purpose with all men : I that am the God of Heaven, whose eye is everywhere present, beholding the evil and the good ; unto Me all hearts are opened, and from Me no secrets are hid. Do I not see, do not I consider, do I not hear, do I not understand who is desirous for Me and My kingdom ; and who is like the Laodiceans, neither hot nor cold, but lukewarm ; and such I shall spue them out of My mouth ; for now I shall come to My Bible : was it to run out the six thousand years, no flesh could be saved, for Satan would bring in idolatry in every heart, and condemn every man. Then how could man be justified, and Satan condemned, was I not to chain him down *before* the time, to try man, what he is when he hath no devil to tempt him to evil ! Then shall I try man as I have tried the angels in Heaven, and then the thousand years I shall be judging the world by the conduct of mankind, when Satan is sealed up ; then will *he feel* the effects of My anger, as the world did when they were destroyed. But as Noah was preserved in the Ark, and suffered to come out and fill the earth again ; so shall Satan be let loose at the end of the thousand years, and go over the earth again : then if he reforms, he may find *some* MERCY ! but if *not*, he shall find no pity, if he tempts man to sin again ; this I shall do, that I may be clear in judging, and just in condemning : but how could I be clear to judge after the manner of men, to let Satan run out the full time first, *and then to give him no space of repentance* ! As I have given to man the space of repentance it must be a tried repentance ! and a *proved* repentance ! and thus will he be tried and proved. When he has suffered the confinement for his sins, as a man suffers for his crimes in a jail ; but if he is freed, and breaks the law again, he must be hanged : and so if Satan tempts man again, he shall be cut off from the society of men for *ever*. Here is My just dealing with men and devils, and he that denieth the

justice of My sentence ; let him be an atheist of a *barren mind*, that is accursed when his Lord cometh. For such a man must judge without judgment ; and he must condemn without justice : and just so have men judged thee ; and just the same they judged Me. So there is no judgment in their goings ; but I am God, and not man ; and My thoughts are not like man's thoughts ; nor My ways like man's ways : for as high as the heavens are from the earth, so far are My ways from man's ways, and My thoughts from man's thoughts. What must become of the world, was I to judge man as *they judge thee*, without searching out the truth ; every man must be lost : so let none judge, that they be not judged ; let them not condemn, that they be not condemned. If thou, by the spirit of Satan, hated every appearance of evil, by what spirit do men drink iniquity, as the ox drinketh water, and sin with a high hand ? O ye simple and unwise, if ye cannot judge your Bibles, how can ye judge the Woman ? If ye make ME and My prophets false, is it to be marvelled at that ye condemned the woman also ? Know ye not when the Son of righteousness arises *with healing in his wings*, that ye shall tread down the wicked as ashes under your feet ? but how can the Son of Righteousness arise with healing in his wings, if I do not heal them from their sins, and bring them to that state of innocence and happiness they were first created for ? And how can you tread down the wicked as ashes under your feet, if the author of wickedness is *not* destroyed and trodden down ? No, I have said, ye lay in the wicked one, which is the devil, and when he is *destroyed*, his works *will* follow ; then will ye tread down the wicked one as ashes under your feet. But how will ye tread down the wicked while the root remains ? the weeds will spring up, and if ye tread them down they will rise again ; they cannot be as ashes until the root is burnt up—and now I will begin like a husbandman, and go on like a man of war.

“ Like a husbandman I'll now appear :
I'll plough My Ground, and make My Fallows bare ;

"And then to stroil¹ it, I will sure begin;
 I'll burn the Weeds from whence come every Sin;
 And then the Ashes you may cast abroad;
 The best of husbandmen you'll find your GOD.
 To cleanse My Ground I'll break up Root and Moule,²
 With a strong Plough I'll now let deep My Sull,³
 Till every Root of Evil I've broke up,
 And made My Ground fit for the Wheat to drop;
 Because the Stroil I'll surely burn to dust,
 And here's the Ashes I for Man have placed.
Under your Feet, I say, they all shall come,
 And then, My Brethren, you may tread them down;
 Just like the Ashes that is cast abroad,
 For by the Husbandman it must be known;
 When all the stroil is burned to the dust,
 The Ashes then abroad by Man is cast;
 And they that walk thereon may tread them down
 Now like the Husbandman I shall be found.
 For like these Weeds is SATAN in the Earth;
 Deep are his Roots, and so the seeds come forth;
 That *he is always* sowing in the ground,
 For in the hearts of men his seeds are found.
 But now the Root of Evil I'll destroy,
 And then the Wheat may their clean land enjoy;
 To grow together, and increase their crop,
 When every Weed that chokes is burned up.
 So like a Husbandman I'll now go deep,
 Till *every* Root of Evil I do break;
 And all the Roots of Evil now I'll burn,
 And then I'll bring a GLORIOUS Crop for man.
 So like the Husbandman I've ended here,
 And showed you plain the way I shall appear;
 To burn the wicked Weeds that so do spring,
 By burning *every* Root, I say, of Sin.
 And now a Man of War I'll surely be,
 And leave no Foe without a Victory.
 My heavenly Armies I shall now prepare,
 To meet the Root of Evil in the air;
 And make the heavenly Pillars for to shake,
 And Earth's Foundation tremble and to quake:
 Where as you see your stroil for to burn,
 Just so My Fire you will see to come.

¹ *Stroil*, in Devon dialect = raked weeds.

² *Moule*, in Devon dialect = remains of roots forming other roots.

³ *Sull*, in Devon dialect = the plough and cattle drawing it.

"And as your Cannons they do loudly roar,
 Just so My Thunder will be in the Air;
 When I the Warrior do begin for Man,
 Who sign their names to have My Kingdom come.
 But first, the LOVE of Men I'll surely try,
 And then My Arrows shall like Fury fly;
 If Men should hasten, as a few begin,
 The Victory of the LORD would soon be seen!
 Because they'll find ME standing in the air,
 With the drawn Swords that did to thee appear;¹
 And fast My Angels they will follow on,
 Till Satan *headlong* to his Pit shall come,
 With all his legions and his hellish host,
 That of their Power do so *proudly* boast;
 And then their Power they may set up in Hell,
 With all his Host, and let his Power swell:
 For he shall find that I shall gain the War,
 The Woman conquered! let the Fool take care;
 Because My Honour she did so maintain;
 And now I'll prove My Honour to her Friends.
 And all shall find her Words of ME were true,
 And as she judged Me, I for her did do;
 And as you judge Me now I'll do for all,
 And *prove* to Man from Heaven hath been her call.
 But as she's simple, simply now I speak,
 But Man will tremble when My Fury break;
 And like a Man of War for to appear,
 And every Foe before Me, now I'll clear:
 So now you see, your Bible's hastening on,
 As by the Woman Mysteries here are shown;
 So by the Woman Mysteries did begin,
 When first their Nakedness to them was seen.
 So by the Woman's Hand it shall appear,
 To show you clothing *every Soul* shall wear.
 As from the Trees, the Leaves in autumn fall,
 So in the *spring* I now do tell you all,
 That the *same* Trees do all bud out again,
 And so the green Leaves, you may then see plain,
 To bud, to blossom, and the Fruit appear,
 And bring the Leaves, to man another year;
 Just so's the Woman like the Trees become,
 And know the Fruit came from a Woman's Hand,
 And so the Fruit doth from her *all* appear.
 I ask what Man a child did ever bear?

¹ See p. 29, *First Book of Prophecies*.

"More than the Elm, or the lofty Trees ;
 The Fruit's in Woman, judge this as you please :
 Who brought to Man the good Fruit at the first,¹
 And from the Woman shall the good Fruit burst ;
 Tho' at that time the good Fruit it did fall,
 But now you'll find 'tis budding out for all,
 To bring the *perfect* Fruit to Man again.
 And here's the Fruit that *ever* shall remain ;
 To bud, to blossom, and bring every year,
 With My Creation I shall all compare :
 So now, I tell you, to mark every sign,
 The fallen Leaves are budding to Mankind ;
 That will the perfect Fruit unto you bring,
 And from the Woman must the good Fruit spring,
 Because no Fruit did ever come from Man,
 Tho' it is often grafted by his Hand.
 But 'tis the Trees that must the Fruit now bear,
 That man hath pruned, and grafted with all care ;
 So I have pruned, and grafted the Fruit for man,
 And here's the Tree from whence your Knowledge come.
 Twelve manner of Fruit you'll find this Tree to bear,
 So now all nations you may hope and fear ;
 For he that plucks this Fruit through unbelief,
 I tell him in the end he'll find his Grief :
 And he that saith, the Fruit, let it remain,
 'Until 'tis ripe, and then we shall see plain,
 What Fruit is on it, whether good or bad,
 And then the Knowledge from it may be had.'
To such, I tell you, you do go too far,
 For when the ripened fruit do all appear,
 The withered Fruit *will fall before the time*,
 And so the Knowledge you, *too late*, will find ;
 Because no Judgment you will draw before,
 That all the Fruit was ripe and then see clear ;
 But then your Wisdom it will be too late,
 The Fruit's preserved, and the Door is shut !
 And then *too late* your judgment you will show,
 When those who judged it first, you all will know,
 Will take possession of the Tree of Life,
 It is the Heirs to it, must end the strife :
 But know, no Heir to it no Man can be,
 But such as from the Leaves *begin to see*."

The above and a few pages following seem to me so important that I hope I shall be forgiven by the reader for

¹ This alludes to the birth of Christ.

digressing. Joanna's life is indeed hid in God ; and though I hope that the reader will be able to get a fairly clear idea from this book of her life's history, yet the high spiritual and prophetic teaching is infinitely more momentous to the world at large so that I feel compelled to quote from her writings.

Joanna gives on p. 103 of *The Answer of the Lord to the Powers of Darkness* a letter written to the Rev. Thomas Foley, of Old Swinford, Gloucester. He was a perfect English gentleman of the old school, and related to the Honourable Mark Foley. He was an excellent preacher and drew large congregations, notwithstanding his open espousal of the cause of Joanna Southcott. He interested the Bishop of Worcester in her writings, and he was the only one among the bishops who seemed inclined to believe in her mission. Mr. Foley died at a ripe old age and held firmly to his faith, leaving the Box of Sealed Writings, that have not been opened for the past hundred years, to the care of his son, the Rev. Richard Foley.

Joanna continues : " Here I shall insert part of a letter, I sent to the Rev. Mr. Foley ; it being the answer of the Lord to me concerning him, when I heard he had launched into the great deep, by making known to the people, where he resides, these Communications ; for when believers are joined with unbelievers, the latter think the former mad. I was thus answered : ' Fear not, thou worm, Jacob, nor be dismayed, ye men of Israel ; for I AM your GOD, and will be with you, and protect you, and I will shame all that shame you, and confound all that confound you. For as you have begun, the shepherds of the flock *must follow*, or be no shepherds : for the Lord will send faithful labourers into His vineyard : as the harvest of the Lord is *nigh at hand*. However confident men may be, that there is no cause for them to judge for themselves or sign their names, they will find there is no man will have part in the Tree of Life ¹ whose name is not found written, and the Seals given them : for these are the leaves for the *healing* of the nations. The pure river that proceeded

¹ Meaning the Woman and her special work at the end.

out of the throne of God and the Lamb, is the PURE WORD OF GOD. The Tree in the midst of it you will see explained in the following verses ; and what is meant by the leaves of the tree for the healing of the nations. You know it is written, the servants of the Lord shall be sealed before they hurt the earth or the sea : so they will find it a blessing the Lord has established you amongst them, if they obey the call ; but whether they will hear or whether they will forbear ; speak My words unto them, saith the Lord, by his prophet ; and so you have faithfully done, that you may be clear from the blood of all men.

“The healing of the nations now is come,
 And from the Tree a leaf I'll give to Man,
 That they may *prove* to it they are an Heir,
 When all the fruit doth unto them appear :
 So by their Leaves the Heirs I all shall see,
 By every Leaf that's given from the Tree :
 And every Leaf that's given I do mean,
 It is the Seals that must the Heirship gain ;
 Because another cannot stand an Heir.
 These are the Leaves for healing do appear ;
 To heal the nations as they all do come,
 Thou'll find the seal must go through *every* land,
 For when *thou dost die*, the Seal it must be given
 Unto thy friend, where I the lump shall leaven ;
 But that, I say, I'll tell thee at the time ;
 But here's the Leaves the nations *all* will find,
 That sure must heal them of their every Fall,
 And sign their names to have My Kingdom all ;
 And so the Fruit will every month appear ;
 I tell you all you'll see another year ;
 For fast I say it all is hastening on ;
 The healing of the nations is begun.
 Although the Fruit it does not *yet* appear,
 The balm is laid before the wound is cured :
 But in the end the wound it shall be healed,
 And from these Leaves the nations shall not fail
 To gain My Kingdom, and to bring it near,
 And Satan's Kingdom it shall disappear :
 And then the chapter it will hasten on,
 They'll find the Spirit and the Bride is come ;
 They'll find the Root of David to appear,
 And then the Morning Star you may see clear,
 Is with the evening Star arisen to shine,

"The night's approaching, and the day decline,
 For Satan's Kingdom for to govern here,
 'Tis Man hath all to hope, but Fools shall fear :
 Who judged these things came from a woman's hand,
Without the LORD, and in such order stand !
 Then tell Me why such thoughts ne'er came before,
 To prove My Bible, and to make it clear ;
 That every word that's written there is true,
 'Tis more than any learnèd man can do ;
 To make My Bible clear as thou hast done,
 I ask, what Rock this nation's built upon,
 If that My Bible they do all deny ?
 And now I'll come to the weak faith of thee."

Joanna continues : " Here is the answer to women, as some were desirous to know if any may be admitted at the proving of the Sealed Writings :—' Now I answer thee of women : they followed Me to My Cross, and stood weeping to see Me crucified ; they were the first at My Sepulchre to see My resurrection : now I will not refuse women that assist thee. Let it be known unto all men, the work at first was carried on by women. The first presents that were made were from women. So they showed their love and faith before man showed any. So now suffer women to be present, and forbid them not. It was by a woman I came into the world in the form of a man ; and now by a woman I will reveal Myself unto men ; in, and through the woman as *much in the SPIRIT* as I did then in the *flesh* make My appearance to the world from the woman, and now from the woman shall My second coming be revealed that no man may boast nor be worshipped in My stead ; for there it is false Christs will arise in man. But no Saviour can arise in a woman for her to be a Christ. For here I AM, *all in all*, acknowledged by *thee*, come to heal the fall of women, which *must first* be healed before man's redemption can come ; for how can man that is born of a woman be free from his fall or from his original guilt, before his original guilt be taken away ? However deep men may apply their Bibles, the fountain must first be cleared before the vessel can bring forth clear and living water ; can a corrupt fountain bring

forth a pure stream ? If the fountain be tainted, the water will be tainted also : if the vessel be tainted, the liquor is tainted : therefore as long as the taint of the fall remains in the woman, all her offspring must be tainted the same ; but first make the vessel good, then the liquor will be good also. Therefore I said *the new wine must have new bottles* ; for the old bottles would burst with the new wine ; and now I tell thee every old bottle will burst, that looks for redemption in Christ before the fall of the woman is freed ! For here is the meaning of the bottles being new when the wine is new also ; and now if you put a new piece on an old garment, the rent will be made worse ; so the garment must be made new throughout. So he that will not believe the Son of Righteousness will arise with healing in his wings, to heal the fall of woman, will never be healed in this world ; for it is by faith ye are saved, and that not of yourselves ; for it is the Lord must heal the fall, *but ye must have faith to believe it* : so if ye will not have faith to sign your names, to wish for My coming, and Satan to be destroyed, ye shall never live to enjoy it.

“ I will, for this, be enquired of by the house of Israel, and every man must set to his Seal that God is true. He said the woman should be the helpmate for man ; and now as a helpmate *we receive* her. He said it was not good for man to be alone, and now we prove the truth of his words ! and this shall be acknowledged by all men who live to see My kingdom established in peace. And now let Satan swell with all his rage in man ; My Spirit shall lift up a standard against *him*, for all that believe in Me and My Gospel ; for I died to triumph over death, hell, and the grave. But how could I then triumph over death, hell, and the grave when death and hell followed close on Me, and My followers ? and so they are now pursuing the same : but one man shall now chase a thousand in My Name, and two shall put ten thousand to flight, till they are left as a beacon upon the mountain ! ‘ for in the strength of the Lord will I destroy them ’ ; but how could one man chase a thousand ; or two put ten thousand

to flight, if believers were many, and mockers but few ? How could My Gospel be true, at My second coming, I said, *I should scarce find faith upon the earth* ; for as the unbelief of the world of old, and the unbelief of Sodom and Gomorrah, so I said shall the coming of the Son of Man be. But fear not, My little flock, for it is My Father's good pleasure to give you My kingdom, when I establish it in righteousness and peace ! for I will take away the foxes that hurt My vines, and the singing of birds shall come for all that believe, for the voice of the turtle is now in your land ! therefore, tremble ye mountains, that build your foundation on the sand of your own wisdom ; be afraid, ye trees, that have no root in Me, for the north winds will blow you down : the south winds will root you up ; for I will come into My garden, and eat My pleasant fruit with those who wait for My coming ; therefore now be ashamed, ye husbandmen, and blush, ye wine-dressers, who dress not your ground with the true dressing of My Word ; and blush for your vineyards that do not prune them according to My covenant made with man ; but now, ye trees of Lebanon, whose roots are fixed in Me, believing and relying on all the promises I made to Abraham, Isaac, and Jacob, that I should fulfil them according to My word, which was made through faith, and must be obtained by faith. Unto you was the promise to be fulfilled, so ye may break forth into singing ; for as the birds build their nests on high, so ye, by faith, build your nests on high ; and ye may break forth into singing thereon ; and you, O mountains, who build on the ROCK OF AGES, who judge Him faithful that has promised, and who also will do it ; a remedy was instantly promised, and *help* was laid upon one that was MIGHTY, that the seed of the woman should bruise the serpent's head. Unto you shall the Son of Righteousness arise with healing in his wings, and ye shall see the curse of the serpent above every living creature ; and tread him down as ashes under the soles of your feet. For as the hills stand round about Jerusalem, so will I stand round My people for evermore ; and as firm as Mount Zien that cannot be

moved, so firm shall My covenant stand that I have made with man; for My delight shall be with man, the work of My own hands; and My throne shall be established in righteousness and peace; and so in peace possess your souls, for he that troubleth Israel shall be cut off.

“ ‘ And now I shall come to thee: thou sayest, thou wouldst rather live in sorrow than die, and leave thy friends in sorrow, if thou wast sure of heavenly happiness at thy death; now if this be thy love for man who have got themselves persecuted for thy sake, believing thy writings to be of God, how much greater dost thou think is My loving kindness unto them than thine? Is thy love to be compared with My love; or thy feelings with My feelings? I tell thee, No, I will not rest until I have filled My friends with joy unspeakable, and full of glory, and rewarded every man according to his works! for their labour of love shall not be in vain in the Lord. For I tell thee thy love springs from Me, thy gratitude from Me, thy pity from Me, and the form of thy nature was formed by Me, and every passion in thy heart springs from Me. Thou mayest well say thou would sooner judge there was *no* God, than judge there was a *faithless* God; and this judgment I will recommend to all men. It is better to judge your Bibles false, and never made by the Spirit of God, than to judge they are of God, full of lies, as the world now judge them: for if men compare thy writings and My Bible together, they will find there is no shadow nor variableness of turning in them. The prophets prophesied of *all* I have told thee, and that I shall show thee plain from every chapter I have mentioned; but now thou art come to tell them how it shall be fulfilled, and *who are the heirs to the promise*: for perfect as the Woman’s hand brought the knowledge of the evil fruit, so perfect now is the enmity between the serpent and the Woman; and now thou wilt bring them to the knowledge of the good: how all is applied, and how all shall be possessed, and as the evil fruit *then* destroyed the good, so *now* the good shall destroy the evil. For Eve brought forth her children by a natural birth, and thou art bringing

them forth by a spiritual birth ; she plucked the evil, and the evil remained, and the good was taken *from the evil to come* ; but thou bringest the good fruit, and the evil shall be taken *from the good to come*, for they must be of *one mind and heart* who live to possess My kingdom, or how shall I establish it in peace, neither will I show My loving kindness to men *before* they have shown their love to Me. What pleasure couldst thou have to visit a people who do not look for thee, nor wish for thy coming, more than thou hadst in going to Bristol ; just the same would My coming be received, by a people that did not know Me, nor look for Me : and I should be as desirous of leaving them as thou wast to leave Bristol, and return to thy friends at Exeter ; therefore, I shall not come *before* men have made known My coming ! Then they that look for Me will be like thy friends, after thy writings are proved, every one will be eager to see thee, and thou wilt receive a different welcome when thou goest hence than ever thou hast received here."

Joanna continues :—

" I am now to insert a dream given me on the 10th of October. I dreamt I was in my bed, which was close to a stable, and a toad came from the stable on to my pillow under my head, which I thought I took and threw out against the stable, and told some persons who were present, that it was behind the wall, and would get into the stable amongst the dust, for which reason they threw out all the dirt, and washed the stable clean, when it appeared with red bricks : here I awoke, and then went to sleep again, and dreamt I was in my own room, and I saw it full of ill-looking men, and was much afraid ; I then thought I heard the creaking of a friend's shoes in the adjoining room, when I was filled with joy, and awoke : I then went to sleep again, and dreamt I had a large jar that had been full of ink ; but the ink was out, and I saw a large candle burning in the jar, when I awoke.

" My dream was answered in the following manner : ' The toad that came close to thee and thou threwest away, is the devil, who laid close to thy ears in all thou

hast written of him ; and thou hast thrown him away like thy dream. The ill-looking men were evil spirits, that surrounded thy bed at that time ; the creaking of the shoes is MY SPIRIT, that guards thee and keeps thee from all danger, and will awake thee out of all thy fears : the stable being washed and clean, and the red bricks appearing, represents My birth and death : that I shall now cleanse the whole, for My blood shall cleanse from all sin ; but all sin is not yet cleansed ! The jar that was filled with ink, was for thee to write, and Me to indite, but is now empty ; the candle placed in its room shows that thy time is nearly run out ; and the candle of the Lord shall fill the place ; and prove that I the Lord, who formed the heavens, and laid the foundation of the earth, have spoken by thee, to thee, and through thee ! And My candle shall burn bright amongst mankind ; for now shall the stable be cleansed and washed ; that is the dirt shall be done away ; for I will sprinkle many nations ; I will wash and make them clean. But first I will come to the purpose with thee, and then I will end with the whole. How couldst thou be travailing in birth, and in pain to be delivered, if I had not placed thy writings in such a manner, to confuse thy mind before the twelve Stars were gathered together, to sit on thy head, to prove the truth of thy words. It is only thy jealousy makes thy burden ! It is thy jealousy makes thee wish for the time *that thy writings should be proved and the TRUTH made* manifest. It is the signs I have set before thee, make thee so longing for the time ; but how could the dragon draw the third part of the stars to the Earth, if all thou hast written to, had believed, and stood steadfast in faith ? No, thou wilt find four out of the twelve that had the three seals *cast to the earth already*.

“ “ This I will make plain before thee when thy writings are proved. Satan stood before the spiritual man-child to destroy him, as soon as he was born *by faith to believe in thee* ; and now thou hast travailed in birth one year to bring forth the natural man-child, that shall rule the nations with a rod of iron. Iron is strong, and *strong*

shall be his words : iron is swift for the horses' feet, and the horses shall run swift, and My word shall run swift ! Satan hath pursued thee and cast out floods after thee, to the very place that *I prepared* for thee ; the floods are cast out by men on the one hand, and the earth helps thee on the other : and so shall they swallow up every flood that is cast out against thee, for now I will be a wall of fire round about thee ; that is, My anger shall be kindled against all that are against thee, for if thou goest *to the true meaning of the word*, the spiritual man thou art bringing forth to the world is the second coming of Christ : for I said Bruce¹ was a type of Me, and it is Me and My kingdom thou art proclaiming to the world, the acceptable day of the Lord ; and thou hast singed thy paper, so will I singe the sons of men. So fear not, Jacob ; nor be dismayed, O Israel ; for Jews and Gentiles, Greeks and Arabians, are all one in Me, that believe in Me and My Gospel, *in God and the Prophets* ; they are the true Israel of God. It was by faith Abraham obtained the promise, and it is by faith ye are saved ; for now have I called with an effectual calling, and now will I save you with an everlasting salvation, the works of My hand. Man was the work of My hand ; and by the work of My hand, I formed the woman, and now I will save them in the day of My power, and the work of My hands shall *prosper* in My hands ; and man shall praise My Name from the rising of the sun, until the going down of the same, and he shall know what happiness I created him for, here on earth : for the new heavens and the new earth is a heaven here *below*, that they never yet possessed. The new earth is making all things new, and I will so improve the earth, that it shall be as the Garden of Eden to man, for every barren mountain shall become a fruitful field ! And I will throw down and build up, until every house is made pleasant for man : gardens and vineyards shall join to their houses : I will throw down your towns and build them anew, with gardens and fruitful vines to every man's dwelling ! Such shall Jerusalem and all the bor-

¹ Bruce was a type of the man-child.

ders be new built. The out-houses of this place, that is not within the city, is most like the dwellings I shall make for man. The houses thou admirest is in My Heart, fixed on for man to dwell in. As to man, I shall make him anew, that is, his heart shall be enlarged, his wisdom increased, and his understanding enlightened: a new heart will I give him: and a new spirit will I put within him: and I will write My laws upon his heart, and put My Spirit upon his inner parts; and he shall walk in the delight of his God, and in the love of his neighbour. Righteousness and truth shall meet together, love and peace shall kiss each other; for I will cleanse the blood that I have not cleansed, and I will bind up the broken-hearted, and set the captive prisoners free: and all the earth shall praise My Name, and walk in the law of the Lord. I the Lord have promised it, and now I will do it. But when was this ever done? or when was it promised to be done? Not until she that travaileth had brought forth her children: then shall her children be taught of the Lord, and great shall be the peace of her children; every promise made to the prophets, I ordered thee to put in print, *shall now be fulfilled*, but no man can prove that any one of them was ever yet fulfilled, for they extend to the ends of the earth; and a perfect happy state for all men; which happiness no man living ever yet experienced in this world.

“No sooner was man formed for happiness, but Satan robbed him of it, by the woman's hand; and now by the woman's hand, I will turn back the blow, for Satan's reign hath been too long; his happiness is increased to think he will draw all men to perdition with him. Now I will blast his happiness, as he did the happiness of man, for nothing is so great a happiness to Satan, as to find he can draw away the hearts of men from Me: and now those that judge Satan would not speak such blasphemy, must judge man is worse than the Devil; for what blasphemy is spoken by man, and what blasphemy hath been printed by man: but I, that AM the Maker of all men and the Judge of all men, knew it all came from the influence of the devil; so grieve not at the judgments of

men, who judge more favourable of Satan than they judge one of the other : I, that knoweth all things, know that he has spoken as thou hast written ; and I ordered it to go in print with My answer to it, to prove the Truth of the Revelations. The woman hath trod down Satan under her feet by strength of arguments, but those who screen the devil to condemn themselves, let them *go with him*, and then they will *know him better* ; so do not grieve at the judgment of men ; all this must be to fulfil the Scriptures. The Lord hath concluded all men in unbelief that all men may be saved ; now here you may ask if unbelief will save a man, when it is written, “ ye perish through unbelief.” I answer, thousands and tens of thousands will perish through unbelief ; but the meaning of all men being saved through unbelief, is, the Lord tried the Jews, and they stumbled at their prophets ; for the very Scriptures I ordered thee *now* to put in print, that shall *now* be fulfilled, they expected would be at My first coming. Now I am come to try the Gentiles, and they stumble the same, and I find them as bad as the Jews, and as full of unbelief : so now I will not trifle with man any longer ; he that stands out through unbelief shall be cut off ; and he that believeth shall be saved : for now shall believers be called the children of Abraham, Isaac and Jacob ; for now in Isaac shall all the families of the earth be blessed, that abideth in faith, and believe that I will fulfil all the promises I have made to man ; but the fearful and unbelievers shall be cut off from the face of the earth.

“ So now I tell thee thy hour draws near, thy trial must come on, every Seal thou gavest into their hands must be broken, the first month in the twelfth year ; and every cause fairly tried : then will I spare the nation one year from destruction : so now it is in vain for thee to fly, and it is in vain for any to fly from danger, unless they fly unto Me by faith ; then they must inherit the promise and possess the promised land : for every land is now promised to be made happy, yea, even to the ends of the earth. So now look unto Me, and be ye saved, all ye to the ends of the earth ; so let not thy heart be faint within

thee, I am thy God and will be with thee; I am thy SAVIOUR, and redeem thee from *all the power* of men and devils. Thy calling is sure, thy deliverance draws nigh, but I know thy pains will increase like a travailing woman when her hour draws near.' "

It is well worth noting how frequently in these writings the birth of the child is foretold years before it occurred. The above was written and published in 1802, and it was not until 1814 that she actually travailed. She believed that all was fulfilled in bringing forth believers as the man-child, and no one was so astonished as herself when she was told she was to have a son by the POWER of the Most High. Her distress was very great on learning what a trial of her faith lay before her, and, contrary to her traducers, who have stated she did it to cause a sensation, such a climax to her life would never have entered her head. From an earthly point of view, it was most damaging to her cause, as at that time her books were eagerly read by thousands of her followers, and her tenets seemed likely to be permanently accepted. But the unexpected happened, and the believers themselves were put to a severe trial of their faith, and many fell away. It was quite as severe a trial as that of the Crucifixion of our Lord was to His disciples. God's ways throughout have not been as man's ways, and the want of the knowledge of God has been clearly demonstrated throughout human history.

Joanna's brothers and sisters at first were strongly averse to her writings, and did all they could to prevent her—so much so that she was obliged to give up visiting them. Various prophecies of what would happen in her family in matters unimportant to the world, but of moment to them, were given to Joanna, that they might be convinced of the truth of the Spirit's utterance. In the book of *Letters*, and in one written to the Rev. Thos. Webster, she gives him some account of her difficulties with her family. On page 53 she says:—

"In 1798 I was ordered to go there (Bristol) to make known my prophecies: but did not know my brother

was there until a few weeks before I went. When I came to Bristol I took lodgings, and went to my brother's wife in the market, and made myself known to her. She said my brother was coming into town in the afternoon; as they lived about a mile out of town. I asked her to come with my brother, and drink tea with me; but desired her not to let my brother know it was I: she promised she would not, and kept her word; and told my brother they were going to visit a stranger. He was quite surprised to find me the stranger when he saw me, and said it was only the week before he thought all his brothers and sisters had forsaken him, as he had written to my sister half a year before; and as to me, he thought me too much offended ever to write to him, and my sister neglected answering his letter; and now to his surprise I had sent for him. He desired me to give up my lodgings, and come to his house. I accepted of his offer, and went to his house, and staid there half a year. I made known my prophecies to Mr. Brown, a bookseller at Bristol; as he well knew me, and my father and mother, when his parents lived at Honiton. Some months after Mr. Edgar, a young gentleman (of whose mother he rented his gardens), came to my brother at Whitehall, and asked if he had not a sister that was a prophetess? My brother answered, No. The gentleman said Mr. Brown told him that he had. My brother answered it was a family at Getsom, nearly the same name, but not his sister: the gentleman said then Mr. Brown had told him wrong.

“When I came in the evening, my brother told me what had passed. I told him he had sinned in what he had done, in telling a falsehood: if he was ashamed of my prophecies he might have answered, he had a sister whose head in 1792 had been filled with some strange ideas of prophecies, and she judged herself visited by the Spirit of the Lord: and though he, and all his brothers and sisters, had tried to persuade her out of it, they could not prevail. He might have said with my sister Carter, ‘I might as well persuade a tree that is falling to stand, as persuade her out of her prophecies. If you wish to know

what grounds she has for this strong belief I will introduce you to my sister, if you think proper. You may be a better judge of prophecies than I am.' I told my brother if he had said this he would have acted wisely, and Mr. Edgar would be his friend : but now he would be his enemy. This was at a time the gentlemen of Bristol had put out public papers, that they would wager £300 to one there would be a king on the French throne in 1799, by that month, which I think was October. I then said, if Mr. Edgar had faith to believe my prophecies he might gain the £300, for I would wager £3,000, if I had it, no king would be there by the time. My brother's wife said to him, what sister saith is a wiser answer than what you made ; and had you spoken in that manner you would not have disgraced yourself ; and Mr. Edgar might judge for himself, if he thought proper. My brother said, Certainly, it was a wiser and better answer than he made ; but he did not think of it to speak in that manner : and was now sorry for what he had done : but the young Mr. Edgar was too worthy a gentleman to be his enemy. I told him it was in vain to trust to a man whose heart was not influenced by the Lord ; and Mr. Edgar would not, as my brother had provoked the Lord against him. My brother said, he was sorry for what he had done and hoped he should be forgiven.

"But now I shall come to the purpose. The gardens my brother rented of Mrs. Edgar had been so beggared out by the last tenant, and so overrun, and eaten out with weeds, that the ground he gave £8 an acre for, did not pay him for seed and labour ; so he was the rent out of pocket, and was obliged to give the gardens up, paying the rent up to the last quarter, and to leave the fruit trees and bushes that he had bought in the garden, which cost him £30 for the last quarter's rent. I told my brother he acted wrong, that he did not go to Mrs. Edgar, to know if she would take them for rent. If she would not, he would take them away. My brother answered he should offend Mr. Edgar if he did ; that therefore he would leave it to the honour of the young gentleman. I told him he

might be deceived, and he could not claim them after he left them : and he was liable to be arrested for the last quarter's rent : but my brother was confident in the young Mr. Edgar, who would know the value he left was more than the rent, and would not see him hurt. So I left my brother at Christmas, and soon after I received a letter from his wife, that Mrs. Edgar had arrested my brother, and thrown him into prison ; that she went to the young Mr. Edgar, and he refused to hear her, saying it was his mother's business, and he should have nothing to say about it. The gentlemen of Bristol, of the humane society, went to Mrs. Edgar on my brother's behalf, but she would make no allowance for what was left ; as he could not take them away he should abide in prison till the debt was paid. So the humane society paid one part, and my sister Carter the other part, to free him from prison. So my prophecies, which I told him before, were fulfilled in him. And you see what it is for man to trust in man, and make flesh his stay."

I have quoted the above, as I realize there is direct simple teaching there, that will apply to persons in this present age, and will be a warning to them, if they deny or are ashamed of any connexion with those who are trying to fulfil the Lord's will, and whose desire is to have a single eye for His kingdom. The Lord declares in many places in these writings that He is coming in flames of fire to make an end ; in flames of fire to consume his enemies and in flames of love to encircle and protect His friends. Who is on the Lord's side ? Who ? The Lord will not tarry, but go on as a man of war until He is the Desire of all Nations, and then shall the end come.

As I have seen in some daily papers of this present time that the name of a Mary Bateman, who was hanged for murder, has been mentioned as being one of the Sealed by Joanna Southcott, and discredit is given to the followers of the prophetess by reason of this, I shall insert the account of this woman as stated in the book called *A True Picture of the World and a Looking-Glass for All Men* (p. 7) :—

"As to false prophets, our Saviour told us to beware

of them which come in sheep's clothing, but inwardly they are ravening wolves ; ye shall know them by their fruits ; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit ; wherefore by their fruits ye shall know them. Here our Saviour hath plainly shown us the *difference that would be found by the fruit*. But man hath joined the good and the bad together, where one came in as a ravening wolf in sheep's clothing to deceive man, whose evil fruit hath appeared, they have unjustly placed with the good ; without discerning what is said in the Gospel, and the mark our Saviour made between them ; but man hath made none, which is plainly proved by the paragraphs in the newspapers, concerning a Mary Bateman, by placing her and me together in the following extract taken from the *York Herald* : ' This devoted and profligate creature was a follower of the principles of Joanna, only improving deception into robbery, barbarity, and murder. She affected the visions, the trances, the second sight, of that wretched sect, etc.' This had appeared in most of the papers. How far the account is true of her pretending to visions I know not, but this I answer, she never was a follower of my principles or my belief, let her pretensions be what they would ; if she had she would have shuddered at the thought of committing the least of her crimes, and much more at murder, which she would have held in the greatest abhorrence. If she had been a follower of my principles, then she would have acted with upright dealings towards God and man ; for there is no one upon earth that can prove, from the time of my youth up to this day, that I ever acted with art or deceit, or that ever I robbed or wronged any one : for I may say with Samuel, Here I am ; witness against me if I have wronged any ; but this the greatest enemy I have in the world cannot come forward to testify against me ; and this woman was as far from following my principles as darkness is from the light, for I can also prove to the whole world that I always studied the happiness of those with whom I was in any way acquainted, and wished to do all in my power for their good ; and this I can prove

from my youth ; for, when I lived with my parents, it is known to my brothers and sister that I studied as much their peace and happiness as I did my own. And when I first went out to service I lived with Mr. Brown at Honiton, and served in his shop ; Mr. and Mrs. Brown both said I acted as much for their interest as though I had been their own child ; and as such they always treated me.

“ I have brought this forward to show how my character can be traced from my early age, and also to prove this woman can be no follower of my principles or belief. She came in at first with false pretences to get a Seal, in the manner our Saviour described, that is, like a wolf in sheep’s clothing, which the believers were not aware of, before they saw the evil fruit appear in her ; and this is the way our Saviour said we should know them, by their fruits. And those that look to the Gospel, will discern in what manner our Saviour made the distinction, and how the enemy would sow the tares amongst the wheat. All this was shown me in the beginning, how the evil fruit would appear with the good ; how some would come in as thieves and robbers. And now it has plainly appeared, *which the unbelieving world can see, and have pointed out* : BUT THE OTHER TRUTHS THEY WILL NOT SEE. Now, I wish to know what they mean by the wretched sect ? Do they call those wretched, whose earnest desire is, that the author of all evil may be destroyed, and that he may not have power to tempt men to do evil ? Do they call these a wretched sect ? for do they not say it is by the *instigation of the DEVIL* these horrid crimes are committed ? Then how can they ever blame us for wishing to have that evil power taken away from off all the earth ; that peace and righteousness may be established upon the earth ? But if they call Mary Bateman and the man that suffered death with her, both for the same crime of murder, if they call them a wretched sect, for being guilty of such horrid crimes, I join with them. But, if they condemn the innocent with the guilty, the just with the unjust, and call the believers a wretched sect, because

this woman came in as a deceiver amongst them, who could so rob both God and man, then we may condemn every sect of religion upon earth ; for there is no class of people of any religion, but some one or other has come in as a deceiver amongst them, and has suffered for crimes worthy of death like her ; but, I do not look upon Mary Bateman as one who ever intended being any believer, for she artfully got a Seal *under that false pretence, as some others have done.* Now, I wish the public to discern what was her crime in the beginning : inventing lies,—forging the name of a woman ; for it was afterwards proved there was no such person ; so her crimes began with *lying.* Now let the public who are filling the newspapers with lies against me, fear that they may give the devil advantage over them to lead *them on from one crime to another ;* so let them TAKE WARNING BY HER.”

Joanna continues :—

“ There is likewise a book published of the trial of Mary Bateman, by a Mr. Vincent, an attorney, who, it seems, was present at the execution. In this book, it is said, that letters were forwarded to London for books and Seals by Mary Bateman, and that letters were continually passing from her to Joanna Southcott ; also a letter is inserted which is said to be sent from me to a Miss Blyth, concerning a Mrs. Perigo. To this I answer : I never wrote any letter to Mary Bateman, or received one from her, neither did she ever send to London for books or Seals to my knowledge, nor did I ever know she had a Seal until after she was in prison, when I was informed she got the seal under pretence of reforming her life. As to the Miss Blyth, it was proved at the trial there was no such person, and the name of Perigo or Blyth, I never heard mentioned until Mary Bateman was in prison. So the false assertions concerning me must fall upon the author of that book, who appears to possess as curious an art of inventing lies as Mary Bateman ; and *let him take warning by HER END, and go no further ! This is my advice to him.*

“ But these circumstances of Mary Bateman, so far from condemning my visitation, or proving it proceeds from

the devil, are, on the contrary, strong assurances to me, that my visitation is from the LORD, because we may clearly discern when this woman came in by artful pretences to deceive, *how soon the deceiver led her on to her own destruction* : and I am clearly convinced that if the devil had been my director, or that I had been obeying his commands, from the year ninety-two to this day, he would surely have led me on to one sort of destruction or another. But I can trace my life through, and see how the Lord hath guided and guarded me, to keep me out of all dangers ; and how he hath directed my life in a way to clear my innocence, as well as to guard me against the attacks of men and devils ; whose fury the Lord well knew would break out against me. Now this I was warned of in the beginning ; and therefore, I was ordered to get my bread in various places, and work for different families, that my character might be *publicly known* when the malice of the devil would work against me. And now I see the wisdom of the Lord in this direction, to clear me from the false accusations brought against me in Trewman's Exeter paper, where I am accused of drunkenness ; a crime I ever detested, but how could I ever clear myself if I had lived privately alone ? Who would believe my report ? but now, from respectable witnesses, I am cleared from this false accusation, as I have sent to my friends to inquire of my character from the places where I had lived in service, and where I had worked for families in the upholstery business in Exeter. And to clear myself to the world, I shall here insert the characters given to my friend concerning me. My friend wrote as follows :—

“ ‘ April 17, 1809.—I first waited on Mr. Wilcocks and asked him if he knew Joanna Southcott, or had heard any harm of her, or whether she was a drunkard ? He said No, never ; for he knew her well, but never knew the least harm of her, and believed she would not hurt a worm. *But he did not think she was inspired, nor could he believe it.*

“ ‘ Mrs. Wilcocks said, she knew Joanna for years, who worked for her, that she never was a drunkard, but a good woman, and scarce drank anything.

“ ‘ Mrs. Turner said, she knew Joanna, and very frequently saw her, and she always believed her to be a worthy good woman, and so far from being a drunkard, would scarce drink at all.

“ ‘ Mrs. Hicks, a builder’s wife, said she knew Joanna Southcott well, who worked for her many years she never was a drunkard, but always was a sober, good, inoffensive woman. And she never heard any harm of her, or believed any.

“ ‘ I went to Mr. Wills and asked him if he ever knew Joanna Southcott to be a drunkard ? He said, No, never ; for he never saw, or heard she was so, and believed she never was. [Joanna lived five years with Mr. Wills.]

‘ Mrs. Burrows said Joanna Southcott lived with her between two and three years, was an honest, faithful, good servant, and came of a good family. She never would have parted with her, but as Mrs. Burrows had a large family of her own, and Joanna wished to have more time to herself on Sundays, this occasioned our separation, far, very far, from her loving drink, or being a drunkard.’

“ The above families where I lived and worked *are not believers in my visitation* ; but answered to my character from what they knew of me, which was inquired into, on account of the false accusation put in the newspapers against me. Mrs. Graves’s character of me I have in her own handwriting, which I here insert :—

“ ‘ Joanna Southcott behaved so well in my service that I am sure I may safely pronounce her deserving of the very good character which everybody who knew her will give her, and I think it my duty to respect and serve her, on account of the experience which I have had of her integrity, honesty, and sobriety. (Signed), B. GRAVES.

“ ‘ Exeter, *January* 12, 1784.’

“ I left Mrs. Graves on account of her going to France, and I afterwards lived with Mrs. White, in Exeter, till she died. And then Mrs. Tremlet, Mrs. White’s daughter, took me to live with her, where I lived nearly two years

and a half ; and then left my place on account of illness ; but Mrs. Tremlet said afterwards, *she hoped I should go to live with her again*. I mention these particulars, as Mr. and Mrs. Tremlet are both dead, and shall leave the readers to judge of my conduct there. Here I have brought my character forth to the world ; and I must leave the readers to judge what that man must be, who published to the world, that I was a compound of drunkenness and imposture. But does not this fulfil the words of the Spirit in the book of *The Trial* (p. 124) ? for it is said of my enemies—

Because from hell they must know well,
The malice all doth burst.

“ Every serious reader must know, that such malicious falsehoods could never be invented by any man, without his being filled up with rage from the devil ; as it is said before, from whence it would proceed, and this paragraph in the newspaper proves it. So this is a confirmation that the Spirit what visits me must be the SPIRIT OF TRUTH, who knoweth the hearts of all men ; and in what manner Satan’s working would be in such hardened sinners that were at enmity against God. For years before my writings were published, it was foretold, with what malice the devil would work in the hearts of men against me, on account of my visitation ; which I read to Mrs. Taylor, when she used to answer me : she could not tell how to believe that, for she thought every one must wish to be freed from the evils of sin, and to have peace and righteousness established in the earth.

“ But now we see, what she thought was hard for her to believe, is come perfectly true, as *men do not wish for that happy period*, that is promised through the Scriptures ; and which is now publicly shown by the great persecution against me. As to saying I am an impostor, it is as false as saying I am a drunkard ; and if men will as diligently search into my writings to examine them, as my friend hath searched into my character, they will find from all my conduct I can be no impostor. Let them read my first book, see my appeal to the clergy, and the *Warning to the*

World. And let them discern how many years I proved the truth of the Spirit *before* I ever published to the world ; then, they will see I am no impostor ; neither is the Spirit that directs me a deceiver ; *which will be proved in the END.* Little do men think what is hastening on, to fulfil the words that are spoken in my Writings ; for I now speak with the SPIRIT of PROPHECY, to tell them, that as my innocence is cleared in the charge laid against me of drinking, so the truth will go on that is published in my writings, to fulfil the words that are spoken ; and they will find that no lying spirit hath visited me with prophecies, that will not be accomplished, though they have judged the spirit to be another such as themselves ; and out of their own mouths they are condemned ; but all this is the true picture of the world. For, in like manner, the devil has in all ages worked with malice and envy in the hearts of men, to set them against any visitation that was from the LORD ; and so he will continue, and deceive the nations with his lies, until his power is taken away from off all the earth, and *the SEAL is set upon him*, that he may deceive the nations no more, until men have had the one thousand years to live in the knowledge of God, according to the words of the Prophets. For, as the Tree of Knowledge was of good and evil, and as man has suffered the evil by the fall, so he *must come* to the knowledge of the good, *and be freed from the evil* ; this is spoken of by the Prophet Isaiah, chap. xxv., verse 8 : ‘ He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it.’ Chap. xl. 5, 8 : ‘ The glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it. The grass withereth, the flower fadeth, but the word of our God shall stand for ever.’ Chap. xlii. 10 : ‘ Sing unto the Lord a new song, and his praise from the end of the earth.’ Chap. xlv. 23 : ‘ I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely in the Lord have I righteousness and

strength.' Chap. lii. 10 : ' The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.' Chap. lxxv. 17 : ' For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold, I create Jerusalem a rejoicing and her people a joy.'

" These Scriptures, and many more, that speak of these happy times, that I am warned are at hand, I have already published in my books. But as this may fall into the hands of some that have not seen my writings, I have brought them forward again, that men may clearly see I have not believed in a visitation from a spirit contrary to the Scriptures, for all stand in holy writ, that these things will be fulfilled ; and my visitation is, to warn men *the time is at hand* of their fulfilment.

" Let them discern the seventh chapter of Daniel, Micah, fourth chapter, Haggai, second chapter, and the last chapter of Malachi ; and then they may see how all these things are spoken of by the Prophets ; then let them discern the fifth chapter St. Matthew, where our Saviour said, ' Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil.'

" Now these things cannot be fulfilled till the LAMB of GOD hath taken away the sin of the world. For the Father sent the Son to be the Saviour of the world, and for this purpose the Son of God was manifested, that he might destroy the works of the devil. But what saith the Apostle Peter : ' Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts. And saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' And this is the language of men's hearts *at this present time*, forgetting the words of the same Apostle. The Lord is not slack concerning His promise (as some men count slackness). But as persecution hath been in all ages, the Scriptures assure us it will so *continue to the END*, till the LORD cometh to

destroy the adversary ; therefore the Apostle says, rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory *shall be revealed*, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the SPIRIT of GLORY and of GOD resteth upon you. If we search the Gospel through from the words of our Saviour and his Apostles, we shall find that great persecution *would arise in the LAST DAYS, concerning the coming of the LORD JESUS CHRIST*. Now, if the wisdom of man was clear in the knowledge of the Scriptures, none of this persecution would arise ; but it is for want of knowledge how all things went from types and shadows, in the beginning ; and how from types and shadows it will go to the ending, that this persecution will so much arise amongst the professors, as well as the profane. The Jews did not understand from the paschal lamb being slain, the blood sprinkled on the door-posts, and the lamb being offered up as a sacrifice, was a *type* and *shadow* of the LAMB of GOD being slain, to take away the sin of the world. For, as the blood of bulls and goats was offered up, likewise these were types and shadows of the beast being destroyed *in the end*, to which the devil is compared. And, as man began to seal our Saviour's tomb, so the *shadow* of the SEALING is a *type* of the LORD's coming in POWER to make an end of sin and seal our adversary, which is the devil, that he may have no more power over us ; that death and hell may be swallowed up in victory, according to the promise made in the Gospel. As, therefore, from types and shadows all have begun, so from types and shadows all will end.

"As to the unbelieving world that mock the Scriptures, I shall not enter into a controversy with them, but leave them to their own deceiving ; but, as many professors of the Gospel have so greatly abused our petitions to the LORD, for the fulfilment of His words—to have His kingdom established in righteousness and peace, to free us from sin and sorrow, I wish to make this inquiry of them : why they suppose Christ gave up His life to man's petition and request, and submitted to His enemies to fulfil *one* of the

promises made in the Fall, and that the Lord should not, in like manner, bruise the head of our adversary, the devil, by man's petitions and request the same? Why should He suffer shame and reproach, to submit to man's request, and not come again in Might, Majesty, and Glory, to fulfil the promise He made them in the Gospel and bring in the redemption of man by granting them their desires and petitions? Is it not consistent with His honour to grant men their request, when it is for the honour and glory of God, and the good of mankind, that He created us in the beginning in His own likeness: and whose likeness although in our fallen state He took upon Him, when He became flesh, and dwelt amongst us, and men then became His followers and did suffer death for His sake? Therefore is it not consistent with His honour to grant men their petitions, when it is to do the will of God—to create man anew—that all which hath breath may praise His NAME? Let men look to the Scriptures I have pointed out, and behold what promises stand on record; then, let them consider what the Lord said concerning the Jews of old. 'I will for this be inquired of by the house of Israel.' And what did our Saviour say in His Gospel? 'Ask and receive, that your joys may be full.' Then if the Lord hath revealed to us what is His will to do for us, is it not our duty to pray for the fulfilment? So let no one mock at the Sealing, which they do not understand, nor for what ends the Sealing is; or why the petitions of men should be accepted by the Lord. But, like as it was in the beginning, when the Lord set a command for man, the devil in the form of a serpent tempted the woman to break the command; and so he will go on to the ending, to tempt men to break every command of the Lord and to be against His visitations; for the old serpent, called the devil, is like unto a serpent I have heard of in foreign nations, who when he sees a man coming towards him, will twist himself round, and spring at him, and if the man runs straight on he will surely overtake him, and sting him to death; and the only way to shun these serpents is to turn a *different way* from him, for the serpent having a shell on his back,

prevents him from turning out of the straightforward way he began to spring from, as he cannot turn every way like man.

“ Here is a perfect likeness of the devil, which we may discern from the beginning, how with envy, hatred and malice, to be at enmity against God, was strongly in the devil and, of course, against man whom the Lord had created ; whose first arts were to deceive the woman with lies ; next, to fill Cain full of malice, envy, and hatred against his brother, to be his murderer. And if we trace the Scriptures through, we may see *in the same likeness*, he hath pursued *man in all ages*, always to set the evil against the good ; and with deceit he hath worked in men that they might not believe in the Prophets, or in any visitation that came from the Lord. In this manner he hath gone on to this day, in the same likeness he began with, and this likeness we may see in man to this day. But now I shall come to an observation, and show how a man may turn out of the serpent’s way, as we shall find through the Scriptures, in all ages some have done. Noah turned out of his way when he *believed* in the LORD and built the Ark. Abraham turned out of his way when he *relied* upon the word of God and *obeyed His command* in offering up his son ; for he was led into by-paths that he himself did not understand ; and yet, *relying* on the *promise* of God, by the strength of his faith he shunned the serpent’s spear. And this was done by his relying on the words of the Lord. And the same we may see from Moses, and all the Prophets through ; how they turned out of his way by a *strong faith*, trusting and relying upon the Lord, and obeying his commands ; the same we may see from Daniel : for though the serpent worked in man, to cast Daniel into the den of lions, yet it was by faith he shunned the sting, and was preserved, because he turned out of their way, to obey the commands of the Lord. The same we may see from Shadrach, Meshach, and Abed-nego ; how the devil worked in man to sting their conscience, to make them rebel against God, by threatening them with a severe death ; and yet, by a *strength of faith*, they turned out of

the way of the serpent, and were preserved. So if men trace the records of the Bible through, they may discern, in the likeness I have compared the serpent to, the same hath been the devil's working in man from the beginning ; but many have turned out of his way, and shunned his spear by their FAITH in the LORD.

"Now I shall come to the reasoning of men : we find in Jeremiah xxvi., when he told the people what the Lord had said concerning them, the priests said unto the princes and to all the people : ' This man is worthy to die, for he hath prophesied against this city.' Here the serpent worked strong in them to put Jeremiah to death ; but his faith was strong in the LORD : and therefore he repeated to them again the words he had spoken before, which caused many to turn out of the serpent's way ; for they said unto the priests, ' this man is not worthy to die, for he hath spoken to us in the name of the LORD our GOD.' Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah, the Morasthite, prophesied in the day of Hezekiah, king of Judah, saying, thus saith the Lord of Hosts ; Zion shall be plowed like a field, and Jerusalem shall become heaps. Did Hezekiah, king of Judah, put him at all to death ? did he not fear the Lord, and besought the Lord ? and the Lord repented of the evil He had pronounced against them ; thus might we procure great evil against our souls. Here was the different reasoning of men ; and, if we look to what followed, we may see their different ends ; how those that wished to put Jeremiah to death went on like the beginning and despised all the words that the Lord had spoken by him, till they brought upon themselves all the threatenings the Lord had pronounced against them.

"But if we look to the Prophet Daniel, we shall there see how the Lord preserved those that feared the words of the Lord, and who wished not to put the Prophet to death ; for, after they were carried into Babylon, as the Lord spake by the mouth of the Prophet, there we find the wondrous works the Lord did for them who believed, and relied upon his word, and turned out of the way that

the others had followed ; for these brought a heathen king to acknowledge the God of Heaven, and who made a decree, that in every dominion of his kingdom men should tremble and fear before the God of Daniel ; for he is the LIVING GOD and standeth for EVER, and His Kingdom *that* which shall not be destroyed, and His dominion shall be even unto the END. Here we see how these turned out of the serpent's way, by trusting and relying on the words of the Lord, knowing He was able and willing to save them that trusted in Him.

“ Now here the BIBLE stands as a LOOKING-GLASS for all men to look into the different conduct of the past ages, and see what destruction followed them who did not believe the words of the Lord, and who, like Cain, were filled with envy against their brethren—the Bible *showeth us their end* : and the Bible showeth us what the Lord did for them that believed in HIM and relied upon His words. And here from the past let us look to the present ; and let men look into their own hearts, to see whose likeness they most resemble ; whether there be that reasoning in them that was in the people I have mentioned in the twenty-sixth chapter of Jeremiah, who were afraid they might bring evil upon themselves, if they persecuted the Prophet of the Lord : and the same reasoning we may find in 2 Chronicles, chap. xxxiv., when King Josiah, *who was a good man*, read the book that was found of the law given by Moses, he rent his clothes, and sent his servants to the Prophetess, that was in Jerusalem, to inquire of the Lord concerning him, and she answered : ‘ Thus saith the Lord God of Israel, Tell ye the man that sent you to me, thus saith the Lord, I will bring evil upon this place, because they have forsaken Me ; and as for the King of Judah, who sent you to inquire of the Lord, thus saith the Lord God of Israel, because thine heart was tender and thou didst humble thyself before God, when thou heardest his words, thou shalt be gathered to *thy grave in peace*, neither shall thine eyes see *all the evils* that I shall bring upon this place ’ ; the same we may see of Nineveh, when Jonah was sent with threatenings to them, they believed

the words of the Prophet, and repented of their evils ; for which reason, the threatenings did not come in the days of those that *turned out of the way of the evil* ; but afterwards, when they grew hardened, the threatened judgments came upon them. AND NOW I GIVE THIS WARNING TO THE NATION THAT THEY MAY TAKE AN EXAMPLE FROM THE PROPHECIES THAT STAND IN THE SCRIPTURES. And let them discern from the Gospel, what our Saviour said would be His *different* answers to men when He came as the BRIDEGROOM, to welcome the wise virgins, that were waiting for His coming ; and when He cometh as the lord that returneth from his journey to reckon with his servants : let them discern the twenty-fifth chapter of St. Matthew, and see the different answers that will be given ; and it is said, as the days of Noah and Lot, so will the coming of the Son of Man be ; now here, let men discern how Prophecies *were mocked in their days* ; then they must know Prophecies *will be mocked to the END* ; but, let them discern who are those that shall be welcomed into the joy of their Lord, to inherit the Kingdom, as it was prepared for MAN at FIRST.

“ Do not the Scriptures assure us, it is the wise that will be waiting for the Bridegroom ? and the servants that are waiting for the return of their Lord ? but now I shall reason with men ; how could they be waiting without a warning ? or how could the coming of the Lord be like the days of Noah and Lot, without Prophecies be given ? Noah was warned of the deluge, and ordered to build the Ark ; but *his WARNING was despised by the people till the deluge came upon them*, and their repentance came too late ; and the same we may see of Sodom and Gomorrah, they were warned, and they mocked the warning till the threatened destruction came upon them. Then as these things *stand on record for the end*, I wish men to examine themselves in whose likeness they now appear ; whether they are like the Bereans whom St. Paul called noble, because they searched the Scriptures to know if they testified of the things he had been preaching unto them ? or whether they are like the Jews of old, that said, His blood

be on us and on our children : then let them look to the *fatal destruction of JERUSALEM*, which came perfectly to the predictions that our Blessed Saviour himself had warned them of, and *to this day* they stand as a proverb before us. There we may discern from them how they went on in the straight path their forefathers had done, who killed their Prophets, and clamoured for the blood of the Son of God, and that His blood should be upon their heads ; who also persecuted His disciples, and put them to death, and brought every evil upon themselves ! yet we see when all these threatened evils came upon them, they gave the devil every advantage over them, to sting their conscience—to harden their hearts—to blind their eyes—and to darken their understanding ; that in seeing they could not see ; nor in hearing they could not understand, that they must turn from the evil of their ways, and look on HIM whom they had pierced IF THEY *wished to be redeemed as a people and a nation* ; but they remain to this day a people scattered, but not gathered ; and, in this scattered manner they will continue while they go on in the straight line of their forefathers, who crucified the LORD OF LIFE and GLORY ; therefore they must turn aside out of the way, and follow HIM whom they have crucified. Here let men discern the standard of the Jews, and then let them discern what is the standard made *in the end*, when the LORD cometh in MIGHT, MAJESTY, and GLORY, to bring in the redemption of man, and to pour out His SPIRIT upon all flesh, that the ends of the earth may see His salvation and live. When the Lord's delight will be with the sons of men, and their delight will be to walk in the light of His countenance. It is He that overcometh shall inherit all things ; when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His Saints, and to be admired in all them that believe ; and unto them that

look for Him, shall He appear a second time without sin unto salvation. And what saith the Apostle Peter, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness ; and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began.

“ Now, to understand the Scriptures aright, we must go back to the Creation, and also observe what Peter saith (2 Epistle iii. 8) : ‘ Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.’ This he spake of the creation of man from six days ; the seventh day the Lord rested from His labour ; which alludes to the one thousand years of rest, wherein the LORD *will confine the POWER of EVIL from MAN* according to the 20th chapter of Revelation, and bring in the one thousand years of SPIRITUAL REST ; then cometh the new heavens and new earth wherein dwelleth righteousness.

“ Now our Saviour saith in St. Matthew xxiv., except those days should be shortened, there should no flesh be saved, and for the elect’s sake, they should be shortened ; which meaneth *the six thousand*, to bring in His glorious Kingdom of rest to man. In this chapter we may discern the disciples were inquiring of our Saviour, what should be the signs of His coming ? and our Saviour first told them of *the destruction of Jerusalem*, and *what should befall them* ; but the end is not yet, for our Saviour told them of great tribulation, such as was not since the world began ; and *immediately after* these tribulations, then shall appear the signs of the Son of Man in Heaven ; and then shall all the tribes of the earth mourn ; and they shall see the Son of Man coming in the clouds of heaven with POWER and GREAT GLORY ; therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Blessed is that servant whom his Lord when He cometh shall find so doing. In these two chapters, our Saviour left on record, those were the happy people that

were looking for His coming ; therefore, if men teach any other doctrine, they must err from the Gospel of Christ : and to make it clear to His disciples, he spake a parable to them, because they thought the Kingdom of God should immediately appear ; but, He plainly showed them it *was not then*, from the parable He brought forward of a nobleman going into a far country to receive for himself a Kingdom, and to return ; but, at his return, he saith, those mine enemies which would not that I should reign over them, bring them hither and slay them before me (St. Luke xix). This plainly proves from the Gospel, how the *devil would work enmity in man, to be against the COMING of the LORD JESUS CHRIST*. Now, from the signs that were spoken of in the Gospel, that would appear, prior to the Second Coming of Christ, they all do appear together ; for our Saviour said there should arise false Christs and false prophets ; now I am witness that both of these have risen in these days : two men told me themselves they were the Christs ; and two others have written to me in the same manner. Many false Prophets have risen, and by their fruits they have been known ; but the true Prophets must certainly appear to bring it to the likeness of the days of Noah, and to fulfil the Gospel ; for our Saviour said, he that receiveth a prophet in the name of a prophet shall receive a prophet's reward. Had there been no true Prophets to arise, this caution would not have been given, neither would our Saviour have said, The Spirit of Truth should come to guide us into all truths, and to tell us things to come. The SEALING is a TYPE of the end, though men have called it blasphemy, and to their words I was answered :

BY THE SPIRIT.

“ I shall answer thee of the sealing which men have called blasphemy ; without discerning through My Bible, I placed types and shadows for man, and the likeness of Me I placed for man. Let them look to the brazen serpent that I ordered Moses to set up in the wilderness, for those that were stung by the living serpents, to look unto and be healed. Now let them that reprove answer, what power

or what virtue there could be in the serpent that was made of brass and set up? In thy heart thou answerest, none; yet, as it was done by My command, *by FAITH looking at it*, those that were stung by the serpents were healed; this was a type and shadow of My being condemned as a blasphemer, and as a serpent by man, for so I was lifted up on the cross, and I died to take away the sting of the serpent that he caused in the beginning, and to heal the wound that sin had made; and now the time is at hand, that every one must look to Me whom they have crucified in that manner, as though I had been a serpent amongst them, and yet they must look to Me to be healed, and to take away the sting of sin, and the sin of the whole world; for I died to be the Saviour of the world *in the end to them that believe*. Here I have shown thee the shadow of the first.

“And now I shall come to the likeness of the last, to show them plain, it is no paper of thine, no Seal of thine, that could be of any more use to mankind, *without the command being given by ME*, than the brazen serpent would have been if Moses had done it without My command; for in one likeness both stand, and as I have already told thee, I tell thee again, though I said I come to die for man, and to give up my life for man, that no man took My life from Me: that I laid down My life for man; yet it was *by the petition and request of men* that I submitted to the death of the cross, to be lifted up as a serpent by man, to be counted a blasphemer as they have counted thee by the Sealing; but now like the first, must be the last, and it is by man’s petition, that I shall take away the sting of sin, and heal the wound the serpent hath made; therefore, let no one marvel at the Sealing, because it is a sure type and shadow—a sure mark and sign to man that I shall bring in their redemption, and make them heirs of the promise at first, and joint-heirs with Me to inherit My Kingdom I died to redeem: for now I tell thee and all men, as the brazen serpent was a type of the *first*, so the Sealing is a sure and certain type of the *last*. That I shall avenge the woman of the adversary that betrayed her,

and free man of the Fall. Then will My words be verified that I said in the Creation, 'the man was not good alone,' neither was My death good alone, to bring in the redemption of man, that the whole world might be saved thereby, to be reconciled unto God, *before* I come to avenge My blood on the serpent's head, that betrayed the woman; so that one promise being fulfilled, is not good alone for man's redemption, *before* the other is fulfilled for Satan's destruction, and then cometh the TREE of LIFE that was preserved as a type and shadow, with a *flaming sword* to cut down the adversary *in the end*; for, as I was lifted up by the petitions of men, so shall the prince of this world be cast out, and his power cut off by the petitions of men, the same."

Joanna continues :—

"Here I have given the Communication that was given to me, in answer to men's *mocking* the Sealing; which to me appears consistent with all the ways of God throughout, when we discern through the Bible how all things stand from types and shadows, and as the SWORD *turned every way* to preserve the TREE of LIFE, so we may discern *every way* hath been the Lord's working, that He may bring in the redemption of man to inherit the Tree of Life. The Scriptures that I have here brought forward, I was ordered to bring forward as Prophecies to men, to show them from the Scriptures what is at hand, as they cannot understand the Prophecies that are given to me, they are now called to the Prophecies of the Bible, that I am warned by the Spirit the Lord is now coming to fulfil.

"And now I shall come to the Prophecies given me in ninety-two, that men may discern in what likeness they stand together, and let them weigh them with the times, and what hath happened in all nations, *since my visitation began* that I was warned the visitation of the Lord would be upon all nations, and that He would go on till the second Psalm *was fulfilled*. All the wars and tumults that the Scriptures foretell there would be prior to the coming of our Lord, I was warned in ninety-two of, were hastening on to be fulfilled. Now as I have referred the readers to

the Bible, I shall refer them to the Prophecies given to me from the 25th page to the 32nd (first book of *Strange Effects of Faith*) ; from this book they may see the warning, and whereto (I was answered) it would end : *to the fulfilment of the Scriptures* (53rd page, second book) how the Roman powers must come down. Let men discern what followed the first, and then let them discern what was said to be hastening on in 1802 ; *in the time of peace* (see 109th page, third book ; 108th page, fourth book ; 236th page, fifth book ; and in 47th page, in the *Word in Season to a Sinking Kingdom* ; and also the 54th page of the same) ; let men weigh these Prophecies that were said to be hastening on, and the other Prophecies that were given in 1803, *before this war again broke out*. What fatal wars would abound in all lands, and what power Buonaparte would have *to conquer the nations abroad* ; then, they may discern, that from ONE SPIRIT came the Prophecies of the Bible and the Prophecies that were given to me. And let them discern how the truth of these Prophecies have been fulfilled, *contrary to the judgment of men*, and contrary to the judgment of men will all go on, until the whole is finished. Therefore let not the wise men boast of their wisdom, or the strong man boast of his strength : for *in the end* the French nation that hath been victorious as foretold they would be for a while ; yet, *in the end their strength would be gone*, and all my Prophecies will be fulfilled ; as they are now fulfilling in Spain. Here, I can prove the truth of what was before said of the war.

“ And now I shall come to the *persecution*, that was said would be in men *against* the visitation of the LORD when the Writings went out in the world ; in the 162nd and the 174th pages of the fourth book of the *Strange Effects of Faith* ; in the 20th, 86th, and 87th pages of the first book of *Sealed Prophecies*. Here I shall leave the believers to refer to the books, and see how men are worked on by the devil to act as foretold. And now, I shall come to the different judgment of men concerning my visitation. Some say it is from the devil, and others say the Lord hath forsaken me, and given me up to a strong delusion, that

I may be for ever lost, and instead of the Lord being my friend, HE is now become my enemy, by making me believe in a lie!!! And to their judgment, I was answered from two letters of abuse, that have been sent; one was forged in the name of an enemy to the cause, and the other was forged in the name of a friend, and believer; which hath since been proved, that neither the friend nor the enemy ever wrote the letters that were sent in their names."

THE ANSWER OF THE SPIRIT.

"From types and shadows I have placed all things to thee; and now I shall come to thy book, for what I worked in thy heart for the title *to be the TRUE PICTURE of the WORLD and a LOOKING-GLASS for all MEN*; here the true picture of the world appeareth, and the perfect likeness of what I have told thee through all thy writings, how wrongfully men had placed all to the devil; and what in the end they could never prove, which I shall make clear before thee from these two letters. The man thou judgest thy enemy hath denied ever writing to thee. And now I shall come to thy friend, which is clearly proved to thee, no such name could be found, but the man who denied the charge, for thou well knowest the unbelievers have nothing to do with writing thy Seals, so that the letter is forged with lies in another man's name; and perfectly so all thy enemies will find in the end, that it is they, but not thee, that hath spoken in a name that is wrong; for no more than they can prove the letter was sent by Linter, filled up with lies, saying he was paid for writing the Seals, and that thou made a gain of selling them: no more than they can prove this came from him, can they prove thy writings came from the devil: both alike are the invention of men, that they cannot prove in the end.

"But this is the true picture of the world which hath been *in all ages*, the past, and the present, to forge lies, and place things another way that cannot be proved by truth; for I now tell thee in the like manner were My miracles placed by the Jews, saying, they were worked by the *devil, a power he had never got*; neither was it in his

power to cast out the Jews and keep them as a standard to *this day to prove the TRUTH* of MY GOSPEL ; and that, in this manner they would stand *till the end*, when I come in POWER to bring in the redemption of man. But now discern from this letter, it was sent in the name of a believer, to say that that believer now condemns thee and condemns Foley for believing in My visitation to thee ; and so in the name of a believer all this was forged. But now discern, he was innocent of the charge ; and as a believer he hath written, as being innocent and ignorant of what charge is laid against him, which proves he had no knowledge of the thing they had forged in his name ; and his observations are just, to say it *was worked on by the devil to forge his name* as being against thee. And now I tell thee in like manner are men forging MY NAME to say that I am against thee ; but know, if I am not against thee, I must be for thee. For like the letter he hath sent to Foley, all will find in the end that I shall reprove those that say I am thy enemy, but I shall prove MYSELF thy FRIEND. The type is but a shadow, the substance they will find is great, and, like his answer, they will find Mine in the end, to show them plain *it was the devil that hath been working in the hearts of men to say that* I the LIVING LORD, who laid the foundation of the earth in the beginning, and made the promise to the Woman *at first*, am now become her enemy to reject her petition *at last*. This is as wrong as the letter forged in Linter's name, and yet, like them to forge false names that cannot ever be proved to be true, the world now stand against thee by the same invention, and the same deceit.

“ But now I ask them how they will appear, when all thy Prophecies are brought before them, and see the truth of all that hath followed on the nations abroad ; and how the hearts and minds of the people do so perfectly appear as I foretold ? I ask them which way they will prove this knowledge did not come from ME ? But to say I am thy enemy and have not spoken by thee can no more be proved than they can prove their assertions in the letter that was sent to Foley. Therefore they will find it is the

world at large that is speaking blasphemy and lies in My NAME, as they spake lies in his name, and which was proved to be false when it was tried : and so in the end all men will find. Now here is a LOOKING-GLASS for all men to discern with what subtlety, with what arts, and with what invention *the devil is working in the hearts of men* to have My NAME blasphemed amongst them ; and to have My visitation despised amongst them. For they will find the likeness is great, and great will be the end, because it was a friend whose name they had forged to appear to be thy enemy, writing lies against thee. And so in like manner is all their forgery, and all their lies, to say I am thy enemy ; but they will find I am thy FRIEND : and in the end I shall confound all those that have forged MY NAME, in the like manner they have forged his name ; for I shall confound them in the end, as he would confound the author that forged the lies in his name ; if he could find out the man, how would he appear ? But I do not tell thee whether he will discover the man, or not ; but he will be confounded to know he is foiled in what he hath done ; and so I shall confound the world at large, and shame thy accusers as I told thee before. Here the type stands deep to show mankind what they are doing.

“ And now I shall come to the other letter, that is forged in the name of thy enemy ; and this, I shall place another way, as men say it is from an enemy that all thy writings proceed, and so they are forging his name one way, as they are forging Mine the other. But no more than man can prove the letter was sent by the enemy thou judged it must come from by the name that was sent to thee, no more can man prove thy visitation come from the enemy of all mankind, which is the devil, though with confidence they have affirmed it, as with confidence the letter was sent to thee. But no more than they can prove what was said in the letter against thee in the name of an enemy, no more can man prove all the knowledge that hath been revealed to thee could come from your adversary the devil. Therefore these two letters show the perfect likeness of mankind, what wrong judgments, and false assertions,

they are making of My visitation to thee, and it is known to thee, and to all, whoever sent the letter, no man can prove it true, because it is malice kindled from the devil, full of lies like himself. And in this manner he is working in the hearts of men to fill them up with lies, that the truth may not be believed; because, the truth of My words is daily fulfilling before them. All hearts are open to My view, and Satan's working I well knew; therefore I told thee before, how strong he would work in the hearts of sinners; and what mockery believers had first to go through. And now thou seest it is rising high; here, let all men discern the TRUTH of MY WORDS, how they are plainly proved. And where is there an upright man, or a just man, that will so greatly dishonour MY NAME, as to say these lies, and forging men's names could ever come from My Spirit? All must know it came from the devil to forge the lies at first, and then to forge an author that was innocent of the crime. Here these letters stand two ways; and two ways do men go on, and both alike, they will find, are wrong. The one, to say thy visitation come from an enemy; the other, to say I am become thy enemy. Here, let men discern in what likeness the letters are both placed, and how they are proved to be false, and so *in the end they will find all is false that thy enemies have said of thee*; and the guilt will turn back on their own heads.

“So here is a LOOKING-GLASS for all men to discern and clearly to see, from whence thy enemies spring, and from whence the malice doth all proceed; so do not grieve at what is done to have thy name slandered with lies, for their lies will turn back on their own heads to *their own shame and their own confusion*.”

This is the end of the words spoken by the Spirit to Joanna, and as the few following pages seem of moment to the nations at the present day, I will continue the remarks made by Joanna herself:—

“That the readers may understand the sense of the above Communication, I shall give an explanation of the two letters alluded to. After I had demanded of Mr. Trewman the author of the paragraph put in his paper

concerning me, I received a letter in the name of Wm. Searle, of Exeter, saying he was the author of the paragraph, and was ready to prove the truth of it. But when an inquiry was made to him, he affirmed he knew nothing of the paragraph that was put in the paper; neither did he ever write to me in his life; and whoever had written it had forged his name; but as this man had formerly been an enemy and against my Visitation, for which reason I suppose they wrote the letter in his name, which he hath denied.

“The other was a letter sent to the Rev. Mr. Foley, in the name of J. Linter, a believer, to support the false assertions which were put in Mr. Trewman’s paper concerning selling the Seals, blaming Mr. Foley for believing in my Visitation, and saying:—

“*‘The Seals are notoriously sold at Kener, Kenton, and Exon, at 2s. 6d. each, as regularly as you eat your food: and I have wrote several for her at my house, at threepence per piece, and she has received the profits for them,’ viz. 2s. 3d. —From your respectful, etc.*

“JOHN LINTER.

“*‘Direct to John Linter, Kenton, Devon.’*

“The Rev. T. P. Foley’s answer to the above:—

“*‘Old Swinford, May 17, 1809.*

“*‘Sir,*

“*‘The next time you take up your pen to address me, I hope you will make TRUTH the standard; and not fill your letter with such wicked lies, as you have done in the one I have received.—I am, etc., etc.*

“THOMAS P. FOLEY.

“*‘For Mr. Linter, Kenton, Devon.’*

“Mr. Linter’s answer to the Rev. T. P. Foley:—

“*‘Powderham, May 21, 1809.*

“*‘Rev. Sir,*

“*‘The receipt of your letter astonishes me greatly, I never before this had the honour of addressing you; nor could I*

have had the least suspicion of the result of what I am therein accused, but being (as I hope and trust in the Almighty, who knows all hearts) a true sealed brother, and consequently, thereby a believer in Mrs. Southcott's divine mission, I have heard and am continually hearing, of you, though I much regret that I had not the opportunity of being personally acquainted with you when in Devonshire. The letter you have received in my name I should much wish to see, hoping thereby some time or other to be able to trace out its infamous author. No other than one of Satan's strong agents could have been guilty of so infamous a deed. I very much wish to hear from you again, etc., etc.—I am, Rev. Sir, with true respect, Your most obedient and humble servant,

“ ‘ J. LINTER.

“ ‘ P.S.—*I have left Kenton, there could be no mistake; as there is not another that bears any resemblance of the name in this country.*’

“ These letters I was ordered to bring forward, to show the infamous conduct of my enemies; and what false assertions they had made in another man's name. I have no doubt but the writer of this letter knew that Mr. Linter was a believer, and by forging his name to the letter, saying, he had written the Seals, and that I sold them, was in their opinion a confirmation to what they had put in the newspaper, without considering Mr. Foley knew better. He well knew no one could be writing Seals for me in Devonshire, *as I am not there either to sign or seal them*, and without that being done there can be no Seals; and he likewise knew, I never paid any one for writing the Seals, neither did I ever sell one in my life, and the sealing hath been stopped ever since September 2, 1808. And therefore Mr. Foley knew the whole to be false. So they could not impose upon him that way, and therefore, it was, that he returned such an answer to the letter. But whoever wrote that letter, has proved himself as regular in loving to make lies, as he is in eating his food, or else such false inventions could not have entered his head, for not one word of truth was there in it. So then let

him consider the sentence passed on them that love to make lies. But all this proves the truth of my writings, that my enemies must be worked on by the devil by the false assertions they are making. And now I shall come to the false observation of another man, who answered Mr. Foley in the Birmingham paper, and at the conclusion made the following inquiry of him:—

“ ‘ Sir,

“ ‘ *Do pray tell us when we may look for this blessed consummation of sin and misery. Joanna is old, and hitherto we have found none of the happy effects of her divine mission.* On the contrary, we unbelievers think there has been more wickedness and wretchedness, that is to say, more corruption, injustice, and libertinism, on the one hand, and more oppression, bloodshed, and desolation, on the other, since “the angels rejoiced at the birth of Joanna Southcott,” than there was before that important era.—I am, Rev. Sir, etc.

“ ‘ ONE OF THE PUBLIC.

“ ‘ *May 4, 1809.*’

“ To his words I was answered:—‘ Out of his own mouth will I condemn him, for he hath freely owned the sin of all nations hath abounded more than before, since the time of thy birth. And know in My visitation to thee at first, I told thee the sins of the nations had provoked Me to anger, that My visitation would be from nation to nation to punish them in Mine anger, and therefore he hath owned My sentence just, and My words true, that sin was abounding more and more ; for which reason I warned of judgments to punish for their crimes. But now I will tell thee when the happy period will commence that he hath inquired of Foley to know.

“ When the DESIRE of ALL NATIONS are longing for MY COMING as Foley is—I do not mean all men, in every nation, to have this desire ; but there are *some* of *all* NATIONS WILL HAVE THIS DESIRE, and *then* the DESIRE of NATIONS will come and put an end to all these evils he hath complained of, and which I am weary to see the

burdens and the oppression, the sin and cruelty, that is daily committed. But now I will tell thee why the angels rejoiced at thy birth.

“ ‘Knowing the *TIME was at hand* of the *PROMISE being FULFILLED* to avenge the woman of her adversary that betrayed her. Now, let them look to My Gospel, and see, how the angels rejoiced at My birth ; and for what ends they said I was born, to bring *PEACE ON EARTH, and GOOD-WILL TOWARDS MEN*. And yet, from the *unbelief of men* greater destruction came upon them at that time which followed soon after My death, than they had ever seen before, because their destruction came, to be scattered into all nations, which have not been gathered to this day. And this observation is in the Jews, perfectly like the observation sent to Foley ; and for which reason they are not convinced that the glad tidings brought of My birth could be true, because they did not discern how the *PROMISE stood in the beginning* ; that I must first suffer for the transgression of man, *before* I come to bruise the head of the adversary that betrayed the woman. Neither did they discern they must look upon *ME whom they had PIERCED before* their deliverance can come. This was the blindness of the Jews. And now in the like blindness this man hath made an inquiry of Foley, to know *when* this happy period will commence ? He hath not discerned from My Gospel, how these wars and tumults must *first* take place, how distresses and perplexities, men’s hearts failing them for fear of what was coming upon them, would be *before* MY COMING. And how I said sin and iniquity would abound,—that if the days were not shortened no flesh would be saved.

“ ‘These things, I said in My Gospel, would be when the *END drew near* ; and like the days of Noah and Lot, thousands would be hardened in every sin and every cruelty. This, I told thee in the beginning, was the state of all nations, when I warned thee in ninety-two, that My visitation would be upon them. Now as he hath discerned the one, let him have wisdom to discern the other ; for I tell thee his observation is just, with the unbelieving world, that he saith joins with him that all manner of sin is daily

increasing. But now, if men will learn wisdom, they must *discern their BIBLES* ; as I have worked in thy heart to bring it forward to man, and to see in what likeness came the beginning, that it went on from age to age ; and how I said in My Gospel that that likeness *would go on to the END before* I come in Might, Majesty, and Glory, to establish My Kingdom in righteousness and peace ; and redeem man from sin and sorrow. Then, I told them, the scenes would be changed ; and those that were like the servants who were good and faithful, waiting for their lord, should *then* enter into the joy of their LORD ; for then they will overcome the world by their steadfast faith ; relying and believing in the fulfilment of My words and promise, knowing I died to overcome all things and they that believed in the fulfilment of My words must believe I shall overcome for them, and give them the kingdom as was designed for man at first. But men *must* come to *believe* in ME and My Gospel, that I shall fulfil all My sayings *before* they will believe in any visitation of My Spirit. Therefore, I told thee in the beginning, if they believed My sayings, they would believe thy sayings ; because, thy sayings came from ME. But if they do not believe My sayings, how shall they believe thine that I am coming to FULFIL MY GOSPEL ; if they do not believe in the words I said at *first*, that I should send you the Comforter at the *last*, and come, and fulfil the words I had spoken, to cast out the prince of this world ? and *then* will the COMFORTER *come to ALL*, and My SPIRIT will be abiding with ALL *to the END*. Then will men's joys abound when they are filled with MY SPIRIT, and all evil is taken away from them. But I now tell thee in the perfect likeness of this man's discernment of thee, saying, the world had been worse since the angels rejoiced at thy birth : so is the discernment of thousands besides the Jews. For which reason thousands are departed from My Gospel, which is known to all the Arians, the Atheists, the Deists, and various sects, and parties of people, that are now publicly known in your land. The Arians have discerned, like him, that, instead of peace coming with My birth,

wars and tumults, and fatal scenes of misery hath followed ever since. So that they cannot see the truth of My words, or the glad tidings the angels brought, because they have not seen the end, for what cause I was born, nor for what cause I came into the world ; neither have they discerned, that if I did not come, according to the promise, to have My heel bruised for the transgression of man, divine justice could not come to bruise the head of the adversary that betrayed the woman. This they have not discerned, that I came according——”

Interlude.

Here I feel it strongly borne upon me that I must write what has come so powerfully with the dawn this morning (October 14, 1908). I thought it would not fit in here in any way, but the book from which I was copying fell down, and I have been unable to find the place, and as my limited time set apart for this work is passing, I will just write instead what I strongly feel I ought to write ; and I must ask forgiveness if such an interruption offend any.

Man's inhumanity to man has brought such a cry of hunger in our land, that it is reaching even the ears of the warmed and fed ; and is beginning at length to arouse us from our slumber of false security. The figure of John the Baptist towers up before me in his garment of camel's hair and the simple girdle about his loins. "Verily, I tell you of those born of women there hath not arisen a greater than he." The words seem written in fire, and I see how far—how very far—we have all departed from any Christian ideal. "If any man will follow me, let him *deny* himself and take up his cross and follow me." "Go sell what thou hast and give to the poor and come follow me, and thou shalt have treasure in heaven." We are not called to do the work of John the Baptist, but our Lord commended him, and he serves as a striking example of real greatness, and is a sure reproof to our age, with its devotion to health, pleasure, dress, theatre-going, novel-reading, money-making, etc.—in fact, devotion to almost anything and everything but to the things that

are immutable. Let *us* deny ourselves, and be filled with the Spirit of Christ, so that we may have something, even if the widow's mite, to give to those in need. The poor we have always with us, but just now we have a great army of hollow-cheeked starving people, even at our very door. If we say, be ye warmed and fed, and give not the things that they have need, our religion is vain. We are in the world but we must not be of it. I realize how far off as a Church we have gone from our ideal. It is easy to ridicule the Puritans, and those who were in deadly earnest about the things of eternity, but we can see now where we have drifted with our love of ease and soft raiment. We have desired to live in kings' houses, but those who have ruled over us are not of the spirit of Christ. Our Bible is set aside for any and every light reading; our taste is perverted, the salt has lost its savour, and we wonder why the power of Christianity seems gone.

We have drifted, easily, slowly, almost imperceptibly, away from all safe moorings, and now we are carried with such a powerful current in mid-ocean, that only the strength of our Lord and Master can lay hold of us and bring us once more safe to the shore.

Let us determine to live simply, to dress simply, and to be content with simple pleasures. Let us cut off our right hand or pluck out our right eye, if need be, lest our whole body perish. I am speaking to myself as well, for I too, I see, have drifted too easily with the stream, and with all the Church of Christ must deny myself many things before this great cry of hunger, spiritual as well as temporal, can be appeased. "Give ye them to eat": the command still rings in our ears, but what can we do among so many. Nevertheless the bread is put into our hands, and the Lord will order the feast. The loaves, the plain Word of God, and the fishes, the more delicate truths contained there, are in our hands and we have but to distribute. Great will be the blessings outpoured—many will be the fragments that yet remain after all are satisfied. How unending, illimitable are His blessings! There is always a reserve, something still to be obtained

that we did not expect. How great is our God and how good ! I have just read the Song of Solomon afresh. What an unexpected delight it has been to me ! That which I was in the old days almost afraid to read, as it seemed so voluptuous, has now, under the great light of His further revelation, become to me one of the finest songs in the world. The New Song has indeed come : it is the love song ; it must be in the heart ; the joy must be deep and almost unspeakable. The Bridegroom has come, and invites His Church—the Bride—to His feast. He feedeth among the lilies, and of His purity we may all partake. This insight into God's great heart of Love, and this preparation to receive the Bridegroom, can only be gained by a perfect obedience to His will ; by shaking off the power of the world over us, and by yielding ourselves, body, soul, and spirit, to Him. We must be waiting and longing for the coming of the loved One, and must cast aside all others for Him. God is Love, and He is about to raise us all up to His heart, that His delight may be with us, and we may delight in Him. We must long for His kingdom to come, He must be the DESIRE of our heart : there must be no fear of His coming, only joy—for perfect love casteth out fear—then we can enter into the joy of our Lord. Midnight is approaching, the time of His appearing draws nigh, let us trim our lamps, let us have oil in our vessels, lest our light go out and we await in darkness. Let us use the light that He has given us ; let us read the latest written Word of our loved One ; let us be quite sure of the Beloved's will, and then we shall be ready and enter in with joy to the feast.

And what a feast is prepared ! What a feast of fat things ! How surprising is its magnificence ! How we are lost in gratitude for His goodness and forethought ! Who amongst us would have imagined His glory has brought us low, only that He may raise us higher : He has stooped and humbled Himself to our Nature's night, and in the darkness, we knew not our Lord ! But He has been with us all the time ; waiting to bless ; waiting to bestow His love, and we knew Him not. The dark-

ness increased and the midnight hour was upon us—we greatly *desired* our Lord—*then* He came. Let us follow on diligently to know more and more of our Lord's will, and how best we can serve Him. Let us read His written Word, lest we miss the great delight that His great heart of Love has prepared for mankind.

Continued from p. 273:—

“‘to the promise, that I might establish PEACE on the earth when I come in POWER *in the* END. But this let men discern, how long the promise was made *before* I came to suffer the first; then they must discern, I shall come again in POWER to *fulfil* the SECOND: and then will all men own the TRUTH of the angels' words, that I come in goodwill to man to destroy their adversary, and establish peace and righteousness in the earth. Then will they discern that according to My Gospel, I said they must ask to receive, that their joys might be full: it must be revealed what to ask, to have your joys made complete. And as the woman was betrayed, her betrayer must be cast, *before* your happiness can be made complete. Did men discern My Bible through, how, in all ages, I worked by instruments, and dealt with men after the manner of men, and gave up My life by the laws of men; then they would discern that, after the manner of men, I should act in the end: and according to the laws of men, I should fulfil My words to complete the happiness of man. For know according to the laws of man, a man is condemned to death for the person he hath murdered, when the murder is brought to light, and the justice of the law is applied unto. Here if men have wisdom to discern in what manner I gave up My life upon the cross, they would have wisdom to discern in what manner I shall bring in your redemption, and cast out the prince of this world, which is the author of all these evils of sin and sorrow, that the unbelieving world have so clearly discerned are ripening fast.’”

Joanna continues:—

“ This is the answer given me to the man's inquiry and

to his observations. And now I shall insert part of a Communication on the 19th chapter of Revelation (given me in February, 1805), 2nd verse: ‘He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.’ ‘This great whore is the Roman powers, who put the martyrs to death. Therefore it is written, in the 6th chapter, 10th verse, “And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” These were the souls of them that were slain for the word of God, and for the testimony which they held. Now those that were slain after the Prophets and Apostles were the martyrs, by the cruelty of the Roman powers: therefore they are called the great whore, that made themselves drunk in the blood of the martyrs, 18th chapter, 8th verse. Therefore shall her plagues come in one day, death, and mourning and famine.

“‘Now mark the Roman nations; what hath happened to France, and what hath happened to Spain. These are the shadows, but the end is not yet; as these shadows were foretold to thee that hath come, and *more fatal judgments that are yet to come*. Now begin to see your Bible and the revelations fulfilling before you; these are the beginning of sorrows, but the *end is not yet*. Now from this chapter let all men understand what shadows are begun, what appeareth in all nations. What hath happened to the Romans, and weigh all deep with the Revelation, 19th chapter, 10th verse. The testimony of Jesus is the Spirit of Prophecy. Now let the learned men appear, let all their books and writings appear, and their judgment of the Bible, and see, if they can bring forward so clear a testimony of My Bible, or of the COMING of their LORD to prove the Bible by their judgment, so clear as thou hast done by the spirit of Prophecy.

“‘Therefore it must be known unto all men; the Spirit that hath visited thee by Prophecies to bring all to the standard of the Bible, is the SPIRIT of JESUS *whom they persecuted* in the body! And now, they are acting the

same again in the SPIRIT. Now come to the 11th verse, "In righteousness he doth judge and make war." Let it be observed to all men the War as the *first thing* I showed thee, the heavens opening, the horses appearing, and MY GLORY was seen in the air. Know I told thee that the time was come, that I should kindle war with all nations ; for the Second PSALM should be fulfilled ; and I would have the heathens for Mine inheritance, and the uttermost parts of the earth for My possession. Now let them remember this was in the year ninety-two ; weigh deep what hath followed, what years have rolled on, and what shadows have appeared already ; then how can this be done by man to be brought round in such a mystery ? Now come to thy vision ; when thou sawest the two men standing in the air, with crowns of gold upon their heads, and drawn swords in their hands, thou sawest the armies which were in heaven followed them on horses (compare this with the 14th verse). Now, I shall explain to thee the meaning of the two men ; it is the Law and Gospel joined together ; the PROMISE that was *made in the fall*, and the PROMISE that must *follow My death and sufferings* : this is the meaning of the two men thou sawest in the vision : and these are the two swords thou sawest in their hands : the sword of the promise, to be fulfilled by My death ; therefore, it is written, out of his mouth goeth a sharp sword. That meaneth out of My mouth goeth the SWORD that shall be fulfilled, to smite the nations, that worship the beast, and will not turn to the Gospel, and *rely* on the PROMISE that was made in the fall ; for, if men believe that promise, they must believe that, as one sword came to bruise My heel, the other sword must come to bruise Satan's head. And now the rod of iron must come upon the nations to destroy them, if they will not believe the rod of My Word ; for, as iron is strong, so is My Word strong, but, as iron will break, so will My Word break in two pieces ; the one is powerful to protect the believers on one side : but, on the other, it must break to their destruction who now mock the fulfilment of the Bible, and the coming of their Lord. But this will never be believed

by any nation before the iron begins to break upon them, and they begin to feel the rod which is already gone forth, to smite the nations with the rod of affliction. Therefore it is written, he treadeth the wine-press of the fierceness and wrath of Almighty God : that meaneth as men were ready to bruise My heel ; and when the Word of God is gone forth will be for Satan's head to be bruised likewise. Man was ready to fulfil the first, but now they deny the last ! and will not have the serpent's head bruised ; but, by denying the promise, they kindle the wrath of Almighty God : therefore His wrath is treading against them. And now it is written, he hath on his vesture, and on his thigh, a name written, king of kings, and lord of lords. Then let it be known unto all men to fulfil this prophecy he must be lord over all and like a king to govern all. Here I shall leave the remainder of the explanation of this chapter and come to the last chapter, 16th verse : " I am the root and offspring of David, and the bright and morning star." Then know, if I am the root, the root must bring in the branches, and the morning star bring in the daylight. Now come to the words of David, 24th Psalm, " Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the KING of GLORY shall come in." " All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee." Psa. xxii. 27.

" Here are the words of David ; who prophesied of the king of glory. The king of glory is the LORD who bowed the heavens to come down to man ; and whose THRONE *shall be established* among men : for the kingdom shall be the Lord's, and He is the governor among the nations. " Now discern, ye sons of men, from the words of David, lift up ye everlasting doors, and the King of Glory shall come in." Now, from these words of David, he did not mean that the King of Glory wanted to come into heaven by opening the gates ; but he meant the KING of GLORY to COME *into your* HEARTS, that ye may lift them unto the LORD and be waiting for His coming. The king of glory is the LORD of HOSTS, *whom all the earth should worship and*

praise: then know, from David, that he prophesied of ME through the Psalms. And from the Prophets that followed after; and from the Apostles to the end, there have always been men found to speak of the kingdom of God, to exalt the kingdom of God, and to establish David's word: this hath been in the ages that are past, and this is the throne of David, that I said should be established for EVER: the throne that he prophesied of, prayed for, and that his eye was directed to. Then let men weigh the Psalmist deep, and mark the words of David. Now let men open the eyes of their understanding, and see what king, and what throne, David's eye was directed to, to be established; then how shall I fail David? or how shall a man be wanting to be set upon the throne his eye was to? He hath shown you through the Psalms his eye was to My kingdom, to be established amongst men: this is the throne he prayed for, and this is the kingdom I am going to establish; therefore, I said, I will never fail David, but now will I establish the *covenant of peace* that was made to him. And now mark the words of David: "The king shall joy in thy strength, O Lord, in thy salvation." Here is the meaning of his words; David had an eye to MY COMING *in the BODY*, and so he had an eye to My coming to bring in My KINGDOM of PEACE, *when all hearts were LIFTED UP* to long for the KING of GLORY to come in, and dwell amongst them; for, then, the kingdom of heaven will be with them whose hearts are open to receive him: for though the world, the flesh, and the devil are now *as gates* to shut him out, yet those whose hearts are open to receive him will not suffer those to be as gates to stand before them, but they will SEE the everlasting doors that must be opened in the end for man; and this David rejoiced to see. Know what I said of Abraham, he saw MY DAYS and was glad. And David in spirit called Me Lord, and therefore he saith, "The king shall rejoice in thy strength, O Lord; and in thy salvation shall he rejoice; thou hast given him his heart's desire, and hast not withholden the request of his lips; and therefore, he shall rejoice when he seeth his words fulfilled."

“ ‘And now I shall bring it plainer to thee, though I have told thee thou wilt never live to see thy Prophecies fulfilled in this world, and yet, I tell thee, no one will rejoice more than thou wilt rejoice to see the end, when all thy Prophecies are accomplished, and all thy prayers and petitions are answered and fulfilled; then wilt thou rejoice with joy unspeakable and full of glory, with saints above; and rejoice to see the happiness thou hast longed for amongst mankind to be established here below. And now to see the words clear of My saying, I will never fail David, and his throne shall be established for ever; I answer, I will never fail thee, for the THRONE and the KINGDOM *thou hast* PRAYED *for* SHALL be ESTABLISHED in PEACE and RIGHTEOUSNESS: as I have already told thee, I now tell thee again, however strong unbelief may reign among thousands; yet, there will not be a man wanting to enjoy My kingdom whose hearts are prepared to be longing for it. And those that sleep before in the grave will awake with JOY to see the fulfilment, as it will be seen by thee. Therefore, marvel not at the words spoken by David, nor at the promise made to him, for I have shown thee, from thy own Prophecies and the words of David, what throne shall be established for ever. Mark his words: “Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. Save Lord, let the king hear us when we call”: then now discern whom he calleth king and whose kingdom his eye was to. “The Lord sitteth a king for ever; the Lord will give strength and bless his people with peace. Thou hast ascended on high, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell amongst them.” Here he speaks of My ascension after My death for man, that the gift of their redemption must come for Me to dwell amongst men. So, if you discern the words of David, he prophecieth of My peaceable kingdom, and calls Me his God and king, saying: “All the earth shall worship thee, and shall sing to thy name.” Mark the words of David through the Psalms, what king, and what kingdom,

he spoke of ? then what have men to marvel that I have said the throne of David shall be established for EVER, and there shall not be a man wanting to set upon the throne of David, because it is My kingdom, and My Throne that he speaks of that is to be exalted. And therefore it is said by the mouth of the Prophets, the THRONE of DAVID shall be ESTABLISHED for EVER ; but is it said so by any other king ? Did I not tell Solomon the house he had built to My Name should be destroyed, *if he departed from Me ?* but know, I said of David, “ I will never fail him ” : then let men see where the promise lay.’

“ *The contents of this book taken from Joanna Southcott’s mouth by me.*

“ ANN UNDERWOOD.

“ *Witness : JANE TOWNLEY.*”

Thus ends the book of *A True Picture of the World and a LOOKING-GLASS for ALL MEN*. That it is so, no one can dispute ; it speaks straight to all our hearts, and calls out all that is best in us. Christ is indeed the Author of our Faith, and knows how to deal most skilfully with the human heart. He realizes the depth of our love when given wholly and freely to Him : He sees us, not as we are, but as we shall be. He only could *first* love us, all unworthy though we be, and He only knew best how to strip us of our worldly pride and wisdom and call us home to Him. He is calling us now, all over the world. The voice sometimes seems harsh and untunable, but we have rendered it so by the disused answering chords. The tuning seems severe and may even need the snapping of a long-loved cord, and the putting into its place of one—new, responsive, vibrating—that will answer to the Master’s touch, and give forth heavenly music that we too may learn the Song of Moses and the Lamb. The writings of Joanna Southcott plainly show the wisdom of God in dealing with man all through the past ages. As it was in the beginning, is now and ever shall be, the heart of man has been proved

the same throughout. But who would have thought that the Lord Himself is even now, though raised in power and seated at the right hand of God, still suffering with us—even more acutely than we. Yet these books show that it is so. His heart is tenderer than ours, and *is* LOVE. His love was so great that He left His throne on high and stooped to our nature's night, and at the last even gave up His life a ransom for us. Greater love hath no man than this—to lay down His life for those at enmity with Him. Little wonder then that we cannot understand a heart so immeasurably greater in love and condescension than ours. His hair is still wet with the dews of the night. He is still striving with man, and rests not until we rest too, in the long Sabbath Day, the seventh thousand years, the Seventh day that He has appointed for God and man. This is what He has seen all through, not what we are, but what we shall be. As evil sprang up through pride in Heaven, it must be thoroughly destroyed both root and branch—then shall we be as gods, knowing both good and evil. That this terrible experience has been necessary for a great purpose no one can doubt who has attentively read the Woman's Writings as given her by the Spirit. I do not pretend to perceive everything clearly as yet, but I feel as though I had a stronger sight than those who have not searched diligently. To me, they still seem to see men as trees walking, but the Master has the salve at hand, He will anoint the eyes of the blind, and all will be illumined. All the burning questions of the day with regard to God and His dealings with mankind are answered in these books. If the Scriptures had been searched, the blasphemer's tongue would be silenced. The cry still comes echoing down the ages: "Father, forgive them, for they know not what they do," the sceptre of mercy is still outstretched; the banner over us is Love, which will one day be all-conquering. The teaching throughout Joanna's Writings shows the ultimate destiny of man is restoration to that state for which he was created and his redemption from all evil. It is equally shown that there is severe punishment for sin, but all evil must

be consumed and have no place on the earth. Every knee will bow before the King, who will come in might, majesty and glory; every tongue will confess His Name.

To return to Joanna's history, it is interesting to note that the Lord ordered her in May, 1797, when living in Mr. Woolland's house, not to go out to work, neither to be as a servant to Woolland, which caused her great distress of mind, as she did not know what she should do for her living. But the Lord told her, she was to call no man her master, for He alone would be her Master. Notwithstanding she was allowed to take work home, and also to take anything given as a present from Woolland for what she did for him. The meaning of these commands was to be made clear in the end.

The following are a few lines respecting this which were given by the Spirit to Joanna in 1797 (Second book of *Sealed Prophecies*, p. 87):—

“A servant thou art none,
For wages he shall never pay,
Nor none shalt thou receive;
Thy time I'll call another way;
Too long I know thou hast grieved.
No master here thy debts shall clear,
For I will thee employ;
And where's the man shall pay the bond,
That will not ME enjoy?
Whoe'er demands thee from My hand,
I bid thee them refuse;
My handmaid thou shalt ever stand;
Though others I do choose,
My fellow-labourers in the Lord,
They are My handmaids all;
And they shall find with one accord
My Spirit there shall fall.”

The answer of the Lord to this Communication follows:—

“Now I shall answer thee of this Communication, which is perfectly true like the others; but how could I place

the types and shadows to the substance, as I have placed all thy Writings ? Therefore I placed the type in Woolland's house, as Woolland and Minifie were the first friends thou knewest, and thy old acquaintance from children, before thou hadst any knowledge of Taylor, or any other believers ; therefore in her house I placed the type, but was the substance fulfilled there ? Thou must answer, No : but though thou didst never call Woolland master, neither did he look upon himself as thy master, yet thou labouredst in his house, and wast fed at his table, after I had forbidden thee to work for any that were unbelievers ; but know I set that as a type, to try the clergy was all I made known to thee at that time ; for had I told thee what would follow that type, it would but have filled thee with unbelief. Now though Woolland made thee presents, because I had refused its being paid as wages, yet I tell thee, I ordered all that type for such a time as this ; for you cannot say that Woolland, or Minifie, were ever My handmaids, as fellow-labourers with thee in the Lord ; but know what followeth ; they refused to send a letter for thy sake ; then what fellow-labourers were they ? And yet they were shadows, by Woolland's giving thee presents, when I ordered thee to take no wages. But dost thou think I should have placed this simple shadow, so perfectly like the substance now, if this had not been in My view ? Now mark the words deep : I said, I called thee another way ; for no master there should pay thy debt, and no man should pay thy bonds, that would not enjoy ME. Now I ask thee, who is thy master ? Thou sayest, thou hast no master but God. Now I ask thee, who are thy bondsmen ? Thou answerest, none but believers. And now I ask thee, who demands thee from My hand ? Thou answerest, the unbelievers wish to demand thee to give up thy hand ; but thy strength of faith now is too great for any man to accomplish this. Now I ask thee, who are thy faithful fellow-labourers in the Lord, that are as handmaids with thee ? Thou answerest, Townley and Underwood are fellow-labourers with thee, and ending the work thou hast begun. Now

mark the words that were said—Others I do choose, and there My Spirit shall fall ; but I did not say, they were chosen then. If so the words would have been : Others I have chosen, and here My Spirit *is* fallen, if it was a thing accomplished ; but I said : Others I *do* choose, and there My Spirit *shall* fall. Now mark the next word that follows—Woolland *here* ; but it is not said *there* ; then this must show you all, the substance was not meant in Woolland's house ; but the type and shadow placed to show thee plain what was to come. And now thou seest the truth perfectly fulfilled : I have called thee from them another way, as I said ; and thy bondsmen are the believers ; and those that wish to take thee from My hand are the opposers, and My handmaids are joined with thee ; and the shadow of Woolland is the substance in Townley. And now mark Townley's words : at that time she was judged dying ; then who but a God prolonged her life, and preserved her for such a time as this ? and who but a God could set such a type to thee at that time, and now have it perfectly fulfilled ?

Now from the manner of thy life let believers see in what manner things were foretold to thee, and in what manner they were brought round to be fulfilled ; then they may see in what manner their happy deliverance will come. A few believers did not work any change for thee, till there came in strong and powerful believers ; then came the change to thee ; and now I tell thee, perfectly so will it be to all ; when judgments have cut down the mockers on the one hand, and faith in abundance increase on the other, they will see as great a change for their peace and happiness in every situation, as thou seest now the Communication is copying off, from what thou sawest and felt when thou didst write it."

The explanation to the Communication of May, 1797, was not given until Monday, February 11, 1805, when Joanna was living in comfort with Miss Jane Townley, a lady of position and substance ; they were waited on by Ann Underwood, her maid. Both of these had very strong

faith, and gave up their whole time to the work. Jane Townley provided for their needs, and Ann Underwood, besides being a faithful servant, was enthusiastic in the work of the Lord. She wrote a beautiful hand, and many are the MSS. extant that bear witness to her industry. Joanna at first wrote the Communications of the Spirit in her own handwriting, and afterwards read it to others, who signed their copies, so that when the events foretold actually took place, there could be no deception. Joanna's handwriting was so extraordinary that few could read it, but after it was read to them others could read it and see that there was no deception. Ann Underwood was specially gifted in her ability to be able to read Joanna's writing, and practically was Joanna's secretary and amanuensis.

In 1795 the Lord told Joanna not to write the Communications herself, but to let these handmaids write them from her dictation as the Spirit spoke the words to her. This she did, and the Communications are signed by her name as above, and then, by command, to establish every word, witnessed by Jane Townley. All these things were done to prevent any suspicion of imposture, and to establish everything on a solid foundation according to the laws of man. God in these Writings throughout shows a great respect for man's laws, and commends the laws of England and the uprightness of our judges. He, too, stoops to our laws and will submit to them. He was put to death in the person of His Son, according to the laws of man, and He will not return to bless us until He is the DESIRE of the NATIONS and we petition Him to come by signing our names for His Kingdom to be established and Satan's kingdom to be overthrown. This is the Sealing which has been so unjustly ridiculed ; we merely sign our names now, and are waiting for a command from the Lord to actually use the Seal as was done by Joanna when alive. No money was ever paid for these Seals, and even the enemies of Joanna were obliged to acknowledge that the charge of selling them was false. I will here insert a copy of Joanna's own handwriting as, doubtless, it will interest

many. The transcription of it is beneath, in case it is found too difficult to read.

*So let them know my chariot wheels are near
And now my coming every one shall see
For in the chariot all my words they'll see*

So let them know My Chariot wheels are near
And now My coming every one shall see
For in the Chariot all My words they'll see

Jane Townley was wholehearted in the cause, and her name will ever stand as a devoted handmaid of the Lord. On p. 29 in the book entitled *On the Prayers for the Fast Day, May, 1804*, are the following words in a letter from Joanna Southcott to Miss Townley, which clearly show the steadfast faith of the latter:—

ON EVE'S BEING THE SISTER, BRIDE, AND MOTHER IN
THE CREATION.

May 21, 1804.

DEAR MISS TOWNLEY,—

I had a wonderful Communication given me this morning that astonished me, when I came up to my writing, and prayed for directions. It is thus:—

“I have brought thee hither with these two (Miss Townley and her maid), whom I call My mother and My sister; for I said they that did My will, the same were My mother and My sister; and by them My will is done. Now I shall give directions to thee, and tell thee what is meant by My mother and My sister. As a mother wishes to support the honour of her son, and the happiness of a son, so does she wish to spend her time and money like a mother, for My honour and glory, and for the good of My brethren; and as a sister that loveth her brother joins with her mother, just so is her servant now joined with her mistress;

here is the shadow of My Bible fulfilled ; as it is with the mistress, so with the maid ; as it is with the borrower, so with the lender. Let My brethren weigh this deep, and know, I called these two women My mother and My sister, and as My brides, joined with thee : *for so the woman was in the creation* : as being taken from the man, she was his sister ; but as bearing him children, she was a wife, and a mother : thus was the woman made at first, and this must be the state of the woman at last, now I am come to free the fall of women.

“ Here I have placed you three, as *true helpmates for man* ; and as such let men receive you, if they wish to be made alive in ME, as they died in Adam. For here all shall find is a shadow of My Gospel begun in you three ; and *by the hands of you three* My wondrous working shall go on, till your light shall break forth as the morning, and the truth be made as clear as the noonday’s sun, that the woman is the true and perfect helpmate for man ; for by the woman I will now complete his happiness, but no other way will I ever accomplish it.

“ So from you three mankind shall see,

Your brother I’ll appear ;

The second Adam is in ME,

Then see the Bridegroom here,

To take the woman as My friend,

My mother for to be :—

I tell you man knows not the end,

My sister they must see ;

My brides appear, I tell you here,

For I am the woman’s friend.

It is to make My Gospel clear

That I these things ordain’d ;

To have *these three alike* to be,

And see My Gospel clear.

Then, My disciples, now judge ye,

My brethren all appear ;

And now see plain, ye sons of men,

How I’ve brought round the last ;

Before the trial doth come on

I tell you so’t must burst :

For to show clear all are here,

And here I’ve placed these three,

" My Law and Gospel for to clear :
 Then let My brethren see,
 My will by them *must now* be done,
 If brethren they will be.
 Then I'll appear, I tell them here,
 Their brother and their friend :—
 Their conquering Saviour I'll appear,
 And save them in the end.
 From Adam's fall, I tell them all,
 I shall them all redeem ;
 And let My coat be known to all,
 It was without a seam.
 Then now see clear, I must appear,
 All interwoven through ;
 No seam of sorrow shall be here,
 When I've my work gone through.
 So brethren all, I now do call
 You, by the woman's hand,
 And if my friends you'll now appear,
 Then by these women stand,
 In perfect love let none remove
 Your strong affections here !
 And place no daggers in the breast
 Of those to me are dear :
 For if you do, I tell you true,
 You'll place them in your own ;
 My Gospel is before your view,
 And let My words be known ;
 My will is done, I tell you plain,
 By these three women here :
 And I their cause will now maintain,
 And let the land take care.
 For now I say to thee this day,
 Their ruin shall come on,
 If men My words now disobey ;
 I this shall answer man,
 I've made all clear, that I am here,
 In Spirit come again :
 The mystery deep no man can clear
 To prove from hell it came ;
 No, 'tis from ME, mankind shall see,
 For so I shall appear,
 To prove My Spirit visits thee,
 And other friends are here,
 Whose hearts within to ME are known,
 Like mothers to appear,

"And so a sister's love is shewn—
 And let the land take care
 They do not mock, for now the stroke
 Shall go throughout the land ;
 I tell thee, like thy brother's son,
 Convulsions now shall come ;
 If men appear as heretofore
 And now despise the call,
 I tell thee, like thy brother's son,
 I'll bring the stroke on all ;
 Year after year it shall appear,
 Convulsions men will see,
 The agonies the child did bear
 In England now shall be,
 If they go on, I tell thee plain,
 My Warning to despise,
 I shall not trifle now with men
 If they do act unwise,
 To slight My Love, as now I'll prove,
 I'm come to set them free,
 And all their sorrows to remove,
 If now they'll turn to Me.
 If they will not, I'll tell their lot,
 Their ruin shall abound ;
 And let the child be not forgot—
 In May they heard the sound ;
 So May is come, I say, for man,
 And may they all relent !!
 Or they will see such destiny
 Will make them all repent.
 If they can bear My threatenings here
 And not the words regard,
 But all My Love they disapprove
 And not My Love reward,
 To wish for Me—they all shall see
 My anger for to burn—
 Ingratitude, they all shall see,
 Shall find the same return :
 But those that turn and now begin
 In Love to wish me near,
 They'll find a brother and a friend,
 A Saviour to appear—
 To save them all from Adam's fall,
 And set the prisoners free,
 That now are bound in Satan's chains,
 If men will turn to Me ;

"Then I to them will surely turn
And strong their Friend appear,
For My delight shall be with men,
If their delight be here
To have Me come, and dwell with them,
My Coming they shall see,
How I from sorrows shall redeem
And from all sufferings free.
So this to Sharp I bid thee send ;
And let them weigh all deep,
And then I'll stand their every friend,
If now My word they keep ;
And warn them all, that great's the call,
And great 'tis now for man ;
Because My judgments strong will fall
If men now mock thy hand :
For I'll appear in words more clear,
Your nation blind must be,
If altogether men compare
And judge it not from ME :
And if they're blind, the ditch they'll find
It hastening on for all :
But if they see the mystery
And come to judge the call,
Then I'll appear to make it clear
From Heaven is every sound ;
But if men say they will not hear,
In grief they shall be found ;
And I'll not hear, I tell them there,
If they'll not now hear ME ;
When sorrows in your land abound
I will not set them free."

(Signed) JOANNA SOUTHCOTT.

It is quite evident to me, and others acknowledge the same, that we are living in a very critical time in the history of the world. Civilization and the wisdom of man have not brought about the expected happiness. We only seem getting farther and farther away from what alone will satisfy our spiritual and physical wellbeing. Only yesterday, October 26, 1908, I was reading a list given by G. R. Sims, of recent "child suicides." I think this state of affairs is unique in the world's history. Life has always been valued by the young, and frantic efforts have been

made to preserve the life of the body. In cases of danger, such as shipwreck, etc., the old have oftentimes willingly stood aside, that the young might be preserved. What is the meaning and what is the root of this callous indifference to life? It means that life is not a joyous thing, that there is no staple pleasure obtained in work and the ordinary occupations of everyday life. No, man's inhumanity to man has made life hideous, and a thing valueless, even in the eyes of the young. The frequency of suicide among those of riper years is too well known to need comment. In numbers of cases men fear the rigours of prison life less than they do the terrible struggle for existence; hence the terrible frequency of crime. What has caused this state of affairs? Never was there apparently more sentiment on the one hand—while there is such callousness on the other. The skill of the modern surgeon to alleviate pain, and the many philanthropic institutions, seem only to mock the general state of misery in the world. What is the meaning of it? *Man has turned his back on God; he has refused to face his Maker.* His delight is no longer in his Creator, but only in the work of his own hands and his own brain. “*I am my own God, and will rule my own life,*” he has said. “By chemistry and science I will provide my own food if the earth refuse her natural increase.” “Thou fool, this night thy *soul* shall be required of thee.” The soul! How we have forgotten its very existence! How we have contrived to make it an inseparable part of the house of clay! But *this night*, now we are passing through the horrors of thick darkness, our *soul* is required of us. “Our nakedness appears.” O the shame and the horror of it! The Lord Himself must make coverings for us with His own dear, nail-driven hands. How far we have wandered from His great selfless life on earth! The most holy men and women living under modern conditions cannot but realize this only too acutely. But the Creator knew, in His omniscience, the tempest that would rage round His loved ones. In the dawn—whilst as yet He can scarcely be discerned, He has come—walking on the *deep*. He has come, as a Spirit, and we discerned Him not.

Above the roar of tempest, the quiet voice penetrates the gloom, and we hear the welcome, "Peace be still." In the history of man all down the ages, He has ever ministered to His creatures in their need ; He has ever fanned the smoking flax into a flame of love for Him ; the Shekinah light of love in our hearts will ever burn brighter and brighter for Him, until our vital spark is lost in the radiance of His glory and love, and we shall shine in and through Him alone. His greatest glory was to lay aside the heavenly splendour of the Godhead, and for us and our sakes to become poor ; to be despised and rejected of men—in order that He might be a clear judge of our manifold temptations and sufferings, and at last defeat the machinations of the prince of the powers of darkness and make us all children of the light. "They know not what they do" ; our ignorance will screen us from the accuser of our brethren, whom God alone can overthrow. The root of all unbelief is ignorance ; we do not know *that we do not know* ; there must be strenuous exertion, and our spiritual muscle must be exercised to dig deep for the Pearl of great price. It is not to be carelessly acquired by the casual passer-by. No, the Kingdom of Heaven suffereth violence, and the violent or valiant take it by storm.

In the letter before mentioned, the immense importance of the attitude of the clergy is clearly shown, as they alone can prevent the severe judgments from falling on this land. The Shepherds can save the flocks from earthly destruction if they will. It is foretold that, "From the Altar will My glory burst." This is the letter from Joanna to Jane Townley ; it is given on p. 33 of the book, entitled *On the Prayers for the FAST DAY, MAY, 1804.*

"DEAR MISS TOWNLEY,—

I shall give you the communication that is given to me this day, the 24th of May, after you sent me the Form of Prayer for the Fast Day. I was ordered to call all things to my remembrance in 1796, in answer to the Prayers for the Fast : "I then ordered thee to write to Pomeroy,

and in that year to put in his hand of the Bishop's death.¹ But now I have told thee to warn the Bishops and the clergy in May; and now in May the Fast is; and out of their own mouths will I condemn them all, if they are neither hot nor cold, but lukewarm; for the letters were written to warn the Clergy before the Fast came; therefore I ordered one to be hastily sent to the Bishop, and to have the Letters hastily printed. So if they are now lukewarm, they are condemned from the very Scriptures they have placed. If they say they have wisdom and want nothing, then I tell them they are blind and naked. I have counselled them to buy of me true gold, that they may be clothed, that the shame of their nakedness may not appear; and to anoint their eyes with eye-salve that they may see; for as many as I love I rebuke; and this nation I have rebuked, as there are many in it whom I love; but let them not think the French are sinners above all men, because they have done these things. I tell them nay, but unless they repent they shall all likewise perish. Now let them mark the lesson in Isaiah, the 38th chapter—In those days was Hezekiah sick unto death, and a sign was given him from the Lord. Now let the learned answer what the sign was for? Could I not have restored him without giving him a sign, and do the thing I had promised him? Could he not take My word without a bond? Yet I gave a sign to Hezekiah. And now I have given signs unto the nation: if they turn unto ME, as Hezekiah did, My threatenings shall go backwards; and I will save this Nation, that is condemned to die by judgments; but if they will not lay it to heart, as Hezekiah did, they shall fall by the signs of the convulsions placed in the child. So here is the sign set before them; and the signs of the Gospel are now come, from the many false Christs that have appeared. Two false Christs have written to thee; therefore I ordered thee to keep their letters, to prove that false Christs were come; and two others have told thee they were the Christs, and wanted thee to trust to them

¹ Bishop Buller. His death took place as foretold at the end of the year.

for Redemption. Yet they profess they never were visited by the spirit of prophecy, or had any power given them of working of miracles. So the sign of false Christs hath appeared unto thee, as well as the signs of tumults and war. But I should act like men, to come to one part of the chapter, and *not* go through the whole. For I tell thee, that chapter is like thy Writing. The shadow fulfilled in the destruction of Jerusalem, and what followed after to My disciples ; but the end was not then ; for men have stopped where I shall begin—"When ye see Jerusalem compassed with armies, know the desolation is nigh ; and that desolation followed Jerusalem. But can man say the end followed then—to see ME come in a cloud with great POWER and GLORY ? I tell thee, No—but the time is at hand that all these things shall be fulfilled—and man's Redemption draws nigh : For the Kingdom of GOD is nigh at hand. But the fulfilment of the chapter ¹ is as——"

I am surprised to find here the letter broken off and another begun on the next page, which is still numerically in order. I thought of finding another book that would be printed properly and arranged in order, but on reading over the letter that follows, I find this was permitted for a sign—so I will pass it on to the world, as it was given at that time—the fulfilment can knock against our very hearts. The remainder of this letter is not to be published until after the trial, when the clergy search into the Writings, both printed and MSS. This is the letter that comes next in order :—

"DEAR MISS TOWNLEY,—

Now I shall tell you the reasons assigned to me, why you were permitted to have the book altered from the first directions that were given me ; and then I was ordered the book should not go out in the world so, but take away your letter, where you say Christ is coming, the Helpmate in the Woman, to show mankind they had done by their Bibles, as I am ordered now to do by the Book : they

¹ Isaiah xxxviii.

have taken away the first promise that was made them ; therefore you are ordered to have one thousand half-sheets printed, beginning with the Church Prayers, as far as the leaf was sent, and then let all the others stand as they are.

If the reader inquire why the Prayers of the Fast stand printed twice in one book, the answer is given : because by their taking away the first promise, that the serpent's head must not be bruised, nor the woman made a helpmate for man's good, by the death of Christ ; that as in Adam all died, even so in Christ shall all be made alive ; this they have taken away, and placed their Bibles for to crucify the Lord afresh, and to have Him die twice, as the prayers are printed twice. And now this Book must go out one thousand with this half-sheet, to convince mankind the way they are taking their names out of the Book of Life, and the other six thousand must go out as they are printed, after my trial is over. Now the readers may ask, how this confusion came ? To this I answer, I was ordered to begin the book with the Prayers on the Fast ; and one proof sheet was printed so, which was sent to Bristol to Miss Townley ; and she, not knowing the order was given me from the Lord, wrote to Mr. Sharp to alter the beginning, and have the book begin with the letters she sent to the Bishops. This was done unknown to me, after *that* I was ordered to call in every printed letter, that no one might be able to have one, as the Ministers were turning them back, with infamous scorn and contempt ; and I was answered, not one of them that had returned the letters should appear in my presence ; and that they might not be able to forge them, or produce anything of the kind, every letter was called in, and every Minister that doth appear, must bring his letter with him and swear by Him that liveth, the letter was sent him, and he has kept it ; and other Ministers that ever appear in my presence, must swear by Him that liveth, they never had a letter sent them ; for every man that has turned back his letter is as an evil forbidden fruit to me, that I would fly from, as from the face of a serpent ; and as a serpent they must fly from me, for now is coming the New Covenant with

man. The Lord will do away the first and establish the last, by the Woman's perfect obedience ; and to prevent her seeing the forbidden fruit, they are bound by this oath, never to come in her presence, that we may not fall the second time ; for then the last error would be worse than the first. Therefore when I saw the book, it is fruitless to pen the horror I felt, fearing we had done wrong ; and recollecting, in a letter of Mr. Sharp, wherein he said he had altered the title page, which I understood was the outside leaf, which I did not approve of ; but when I saw in another letter, he had altered the whole, the world will see what I must have suffered, but not one quarter part can they be a judge of what I suffered, from two o'clock yesterday till ten o'clock to-day ; but this will appear in another letter ; and now I shall give the answer of the Spirit, as it is spoken in verse :—

“ Now Joanna, thee I'll answer,
 Perfect as thy book is here,
 Perfect so I now do tell thee
 All the learned do appear.
 They take away, I now do say,
 The promise first was placed :
 And so their wisdom doth betray
 And crucify me twice ;
 And perfect so thy book shall go,
 In print to man appear ;
 The leaf that thou to Sharp hast sent
 Must now be printed there,
 As it is sent for to begin,
 And this must follow next :
 Until the half-sheet it do end,
 And then the whole I'll fix,
 To prove to man that so they're come
 My life for to betray ;
 The very ends for which I died
 They now do take away ;
 And ME again for to be slain
 The second time for man.
 For perfect as thy book does lay
 The learned lay their plan ;
 It's plainly seen, for I'll begin,
 And from thy books appear,

"The promise first was made to man
 Satan his curse should share.
 If I did mine, my life resign
 And offer it up for man,
 It was to do My FATHER's will,
 And in the helpmate come ;
 Then for his good the promise stood,
 But this they took away ;
 And as thy book does now appear
 Men's judgment it doth lay,
 That I again now must be slain
 Now in the Woman's form ;
 So twice they have plac'd their death for ME ;
 In Spirit now I'm come.
 In love to all is now My call,
 But it you take away,
 As Townley's bounty now doth fall
 The cost on her doth lay,
 Which I removed, to shew my love
 That I with her compare ;
 You take My bounty all away,
 As thou hast taken here
 Her love to waste, as this is plac'd,
 For to reject her hand.
 This very thing I did ordain
 To bring it to your Land,
 That just like thee the world now be,
 To know their every will ;
 They take away My perfect love,
 And place ME twice to spill
 My Blood for all, to free the Fall ;
 And this would never do.
 And now the mystery I'll explain,
 In coming to you two ;
 Had this been done by thy command,
 Because thou order'st first ;
 And though thou in her bounty stand,
 And thine own pride to burst,
 And alter so, though thou dost know
 The strength in her doth stand,
 Thy labours now for to go through,
 And could'st thou so command,
 Thy pride to shew it should not go
 As she had plac'd it there ?
 For thou to say another way.
 Thy honour can't appear,

“ Because the first by thee was plac’d,
Thou sayest by thy command ;
And though the love in her doth burst,
Thou would’st not let her stand,
Though she obeyed in what thou say’st,
And wish’d it to appear
Unto the world as it was laid,
To prove her honour clear,
And thou by pride thrown all aside,
Ingratitude must come :
And from the ponderings of thy heart,
I now will answer man ;
Ungrateful love thine now must prove,
And thou thyself should’st hate,
If thou by pride throw’d hers aside,
That showed her love so great ;
What monster here must thou appear,
Her boundless love to scorn ;
Because in pride thou would’st appear
To show the power thine own,
When thou hast none, to Me ’tis known,
For friends do thee support :
And would’st thou swell thy pride so high
Thy faithful friends to hurt ?
Thou answerest no, the truth is so,
For thou wouldst sooner die,
That empty way thy pride to shew,
Thy faithful friend deny,
Her justice here to show it clear,
That she did ME obey ;
And in the front for to appear,
Thy honour stands that way ;
If you could see the mystery,
How everything is placed :
Because that she did thee obey,
So empty pride must burst,
I say, in thee for to deny,
And this thou dost discern,
No honour in thee could there be,
But pride and empty scorn :
This thou see’st plain, I’ll answer men,
That just the same, they mock My Name,
By pride and empty scorn ;
But I’ll no further answer here,
The Blind Man next must come.”

THE ANSWER OF THE SPIRIT TO JOANNA'S PARABLE OF THE BLIND MAN.

"Now from thy Parable I'll answer here :
 If men don't come thy every Truth to clear,
 Then such impostors they must surely be
 As in the Blind Man mentioned there by thee,
 And much more strong shall the words appear
 Than in the Parable is mention'd there ;
 For now unto the Blind Man I will come :
 He formed his judgment and he formed his plan
 As in the dark all things to him appear,
 And in the dark he'll find his judgment there.
 To his own judgment, as he cannot see
 Whether it is right or wrong, as form'd by he ;
 Because the man is mentioned to be blind,
 And so he gropeth and may another find
 Just like himself and equally blind to be ;
 Perhaps in judgment these two might agree,
 In all one judgment as the first did form,
 For of the colour neither could discern ;
 So black for white may unto both appear.
 But now comes on the thing I mean to clear :
 Suppose a man encompass'd with these two,
 Whose eyes were open plain before his view,
 Should tell them they drew their judgment wrong.
 For by his sight he could the thing discern,
 And tell them plain they drew their judgment wrong,
 Suppose the Blind Man then should boldly swear,
 If you condemn our judgment, now we'll tear
 You all in pieces ; impotence must be
 To say it's wrong the judgment drawn by we ;
 So now together, though we're blind we're strong,
 And out your eyes, like ours, shall surely come ;
 For why should Heaven give to you more light
 Than we have got ? No, now we will fight,
 I say, together, till we have made you blind ;
 No greater favour you from God shall find
 Than we have got ; for if you do see
 We are resolved to make you blind as we,
 Unless unto us now you firm will swear
 You'll join with us, and prove our judgment clear,
 That we did surely draw our judgment right ;
 We boldly now tell you that we will fight,
 Unless you'll swear that you are blind as we,
 And with your eyes the thing the same do see.
 This you shall do, if you your eyes will save—

“Perjure your soul before we’ll let you live,
Because that in our power now you are come,
And though we’re blind, yet know we two are strong;
And now we have got you, we’ll not let you go,
Unless you’ll swear that our blind eyes are true.
This you shall do, or else we’ll make you blind,
And pull out both your eyes, you soon shall find.
Now in this manner, I’ll suppose a man
Who is in power, and in power strong,
To work the miracles that were wrought by ME:
I tell you, friends, if you will but agree
To let me put some eye-salve to you here,
And then you both with me shall now see clear;
But if the trial do not make you see,
Then unto your proposals I’ll agree.
But now their answer if it thus should come:
We want no eyesight; ’tis yours we condemn;
Because by begging we get for to be blind,
And though we grope we still a path can find
To make our way men’s pity to implore;
We want no eyesight for to labour here:
No, no, vain man, we choose for to be blind,
Because by it our *livings* we do find
With much more ease than those who have eyes to see,
And so in blindness now we choose to be.—
Then now I’ll answer for the man that’s wrong;
You bold impostors, from my sight be gone!
And of your begging I will now take care,
You shall not get your bread by begging here.
You said that Heaven should not give to me
The light of sight that was not given ye,
Unless I turn’d my blessings to a curse,
That all alike, in suffering, might be lost;
But now that blessing I did offer here,
That you with me in sight might now see clear,
Your infamy was soon discover’d here,
You bold impostors, impudent you are come,
You thought me weak, for to hold out so long
Your subtle arts in all for to find out:
I knew the reason that your hearts were shut;
And why my eyes you wished to shut the same,
And say, by blindness you could judgment form;
Because in blindness you wish’d for to appear,
And boast of judgment that some merit were
To place within you, though you both were blind,
That in the world you might some honour find:
And force the world your merit to believe,

Yourselves and others you thought to deceive ;
 But when I offer'd you should judge aright,
 And told you both I would restore your sight,
 Then back the curtains they were quickly drawn,
 And your impotency you soon did own ;
 And then the Strong Man, he may answer here,
 You must have eyesight ere you can appear
 Ever to have ME in your power more,
 For now I tell you plain, I've bolt'd the door—

with blackness : and now they are writing to warn the
 Bishops and clergy—

“ Here is a type stands deep for all :
This funeral will bring on the call
 To make the shepherds to appear—
 Therefore the shadow I plac'd there ¹
 To have the likeness at the first.
 But now the substance it is plac'd :
 A PERFECT FUNERAL now is come ;
 And so the substance will go on
 To have thy trial to appear—
 They'll find these shadows first were there :
 But now the substance it is come ;
 And every substance will be known.
 In perfect likeness to appear :
 They'll find the substance now is near ;
 For all as shadows I plac'd first,
 But now the shadows I place last,
 To bring thy awful trial on—
 And Townley's trembling will be known,
 That strong in *thee* it will appear,
 As in thy stead I've now plac'd her,
 And in thy stead she bold may stand—
 The heavens with blackness now command,
 And now My blackness will appear,
 If men don't hasty waken here,
 As she so early did awake,
 I say, My clouds on them shall break ;
 Because, from shadows all shall see,
 Such things were ne'er brought round by thee,
 To place the shadows at the first,
 That like a funeral this should burst.
 And now the funeral doth appear,

¹ That is, the writings put in a vault at Paddington, a shadow then
 of the burial now.

“From innocence no sin was here
Ever committed by the child—
And here the learned men are foil’d ;
As I compared with My own :
Then here the child must sure be known
In innocence, I say, to die—
And mark the words were said to thee,
When that the shadow did appear,
Thou know’st, the child I told thee there ;
To show My Birth, the child must come ;
And so My Death a shadow then.
But now the shadow’s in the child,
To show My death, to reconcile
The world to God—like him I died
In strong convulsions then for man.
The Garden first you must discern,
What agonies I then did bear !
And how the midnight hour drew near,
As my convulsions were within—
My feelings were unknown to men
What for their sakes I then did bear ;
As well I knew My chosen were
To suffer then the like for ME—
And then I knew the Jews were cast,
To prove the mysteries at the last,
That dead to knowledge man was come,
As I at first pronounced him ;
And so their knowledge it was dead ;
And by their death My Blood was shed ;
Because that ME they did not know,
From all the wonders I did shew,
As never could be worked by man.
And now in SPIRIT I am come
To work by Wisdom now the same,
And man knows not from whence it came
To see these mysteries so brought round ;
They cannot tell from whence the sound,
Before some others do appear
To make these mysteries out more clear ;
And then they’ll own their knowledge dead
To everything before them laid ;
That they did never understand
It was a work by My command ;
Because they judg’d I could not go
To stoop to man in things so low.
From types and shadows to appear
In language low, no man could clear,

"To see the depth, how all is plac'd.
 You ne'er discerned, ye fallen race,
 How I from shadows placed all first,
 Nor how the likeness it did burst.
 The type of Isaac placed before,
 And so My death it did appear.
 And then the Brazen Serpent see ;
 For as I say they looked on ME,
 Nought but a serpent to appear,
 As from the Jews, they judged ME there.
 So from these shadows none do see
 How deep they're placed as types of ME ;
 And let My Gospel to appear ; ;
 From Parables I told them there,
 How I had likened everything.
 Now all to your remembrance bring,
 Then all these shadows you'd see clear
 Doth with My Bible all compare.
 From types and shadows I began,
 From types I now shall make an end ;
 So from this type I now do say,¹
 Here is a shadow placed this day,
 How all the substance will appear,
 For the death warrant's hastening here :
 Unto the shepherds this will be,
 And their convulsions you will see
 To be much greater than the child's ;
 For now the learned will be foiled.
 For here's a mystery none do see,
 How the Tenth Year² these things must be,
 To have thy letters blazed abroad,
 A way that man ne'er understood ;
 But judged the letters sent before³
 Did in like manner so appear ;
 But then thy letter could not be,
 Thou published then the mind of ME
 In public letters for to send ;
 But now I tell thee, *by thy friend*,
 Thy letter is published all abroad :
 And all the others will be knowed
 To fly abroad to man the same ;
 For here's the letters I did name,⁴

¹ Child's convulsions, death, and burial.

² Tenth Year to be published.

³ Parliament Letters. ⁴ See p. 82 of Joanna's *Six Books of Prophecies*.

"That I should make to fly abroad ;
 And now their conduct will be know'd,
 For different roads they now will take,
 Until they find the truth to break.
 But from what shadows you don't discern
 The way or manner I to you do warn ;
 It was a private letter blaz'd abroad,
 When in November every truth was know'd :
 And now to make the likeness all agree,
 It is the private letter, I tell thee,
 That by the public now must fly abroad ;
 For like the shadows must the truth be know'd ;
 For so the substance in the end must burst—
 You ne'er discerned the manner of the first,
 Nor how the shadow it did first appear :
 When Pomeroy read his name in public there,
 That thou didst put in print by My command
 But now the substance all may understand."

(Signed), JOANNA SOUTHCOTT.

There is another letter following, which also bears upon the responsibility of the shepherds, or the clergy. So much that is written is clearly prophetic that it can only be fully understood as it unfolds in its fulfilment. It is quite evident that Townley was placed as a shadow of more important work to be done for Joanna at the end. Not that this will in any way detract from the great faith and work of Jane Townley : her aid and her bounty were especially helpful to Joanna, and her loving friendship was a priceless boon to one in such a difficult position, and so liable to be misunderstood by the world at large. Without the humbler servant of the Lord, Ann Underwood, one can scarcely imagine how the arduous labours, not only domestic, but almost endless penmanship, could have been carried on. All honour to the noble three ! I do not believe either is before the other in the Lord—each was faithful in her appointed place and was indispensable. The letter I have mentioned was written by Joanna to Jane Townley, and is as follows :—

May 23rd, 1804.

"DEAR MISS TOWNLEY,—

In answer to the letters being returned, you say, the

day the child was buried, and the letters sent the day he was designed to be buried, I was answered in the following manner:—

“As this day was designed for the child’s funeral, and this day the letters are sent, it will be for their funerals if the living do not lay it to heart. But as the child was buried the day before, and the letters did not go that day, if they come forward like the letters, the funeral is gone before them; and by the child’s death they may have life. If they do as these have done, *to improve their time for the future*, and be strict to obey My commands, then I shall change My threatenings into blessings, as thy brother changed his funeral; and My sunshine shall rise upon them. If they now turn unto ME, I will now turn unto them. And now I will tell thee why I have made thee a prisoner; because I know the weakness of thy nature, mind, and heart. I put thee to the trial by Pomeroy, and saw the weakness of thy heart: thou hadst no fortitude to withstand one man, but signed thy name, *to please him*, to what he never said but once; and that was by putting his name in print, which he said was from the devil; but he never said thy writings were.¹ But as he complained to thee, thou hadst no fortitude to dispute with him. Therefore, now I have made thee a prisoner, to see no one before it is disputed by those that have more strength and fortitude than thou hast got; and not to give up to any before they give their strong reasons, why they judge thy prophecies come from the *devil*; and how they can prove such types and shadows were first placed by *him*; and how the substance came in such a manner, in the tenth year, wherein thou sawest the light of the candles; and how thy brother should have a son in that very year, that had nought but daughters before: but he said he had a son dead-born before the time. And now I tell thee, like dead-born children, before the time, all have been; but now the living children shall appear. Here thy heart beginneth to ponder: Will the living children die, like the child? To this I answer: the living

¹ See p. 76 of the *Second Book of Letters*.

children, that are to die before My Kingdom is established on this earth, shall die as innocent as the child did ; for I will not impute any more sin to them than I imputed to the child, that had committed no sin. But as the child's name shall stand for ever in remembrance, and dying in convulsions is left on record, so shall their names for ever stand, in honour to them ; and their virtues be recorded, like the child's convulsions, for the pains they have taken to bring in a guilty land. So here I have compared My living children to the dying child, if they die before My Kingdom is established. But, as the other was living, all will not die before the time ; but the child, that standeth as a type I compared of My death, must die before the time, to show the shadow of thy Writings, which I ordered as a sign to put as in the grave,¹ and so by the child's death, I ordered My shepherds to be warned, to bring them forth by the death of the child. Now let the learned answer, how Satan should place the Writings first as a *shadow* of death, and how death should come to thy brother's son in the tenth years of the Vision,² and in the month of May to die in convulsions ; a month that I threatened a fatal month for man ? Let these things be answered by the learned, before I permit thee to appear : for well I know thy weakness ; and as Satan cannot overcome thee in any form he can come himself. I know he will try, as an angel of light, to come in man. Therefore I will not leave thee to man, as Adam left Eve to the serpent. Thou hast trusted to My protection, and My protection thou shalt have : for I Myself have made thee a prisoner ; and it would be fatal for any man to seek to find thee out, to break My prison doors, before they have brought thee to a fair trial, then thou shalt appear ; and as My guardian angels have guarded and kept thee from all the arts and powers of hell, now let My friends, brothers, mother and sister, keep thee from all the arts and power of men ; for there will Satan try to work, to prevent the truth from being tried and proved ; as he

¹ A vault under the High House, Paddington.

² See p. 17 of the first *Six Books of Prophecies*, 1794.

knoweth, if the truth is tried and proved, they will prove the calling from the Lord ; and then MY KINGDOM must come in—

“As men’s desire will daily come
 To wish My Kingdom to appear ;
 And then he knows I’ll bring it here,
 And then *his kingdom* it must fall.
 And now I tell you one and all,
 That men’s desire must first appear
 Before I bring My Kingdom here ;
 And their desires I soon shall know
 When I have proved My writings true ;
 Because thy writings are from ME,
 That every soul shall know and see ;
 For so I’ll prove them in the end.
 But first with man I shall contend,
 To see what in them all doth lie,
 And then they’ll find I’m come in thee,
 So strong in power for to appear,
 That all shall know their Lord is here,
 That in the end I said should come ;
 In marvellous things appear to man ;
 And so mankind may marvel here
 The way that I in thee appear,
 To keep thee secret at the first,
 Before men’s judgment it is cast ;
 And then in wonders to appear,
 The sacred Truth then in all to clear.
 And this to Townley thou must send,
 And tell her, as a faithful friend,
 Where thou residest no man must know,
 Before their judgment they do shew,
 To tell from whence thy writings came,
 And then they’ll surely know My Name.”

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Another Communication added May 24, morning, in answer to the wind and rain that came on soon after the letters were gone out of town by the mail, and conveyed in the same letter:—

“As the wind and rain arose when the coach was carrying the warning to mankind, and the cup is now held out to man, they may drink it which way they will: for

Townley hath wisely discerned, to weigh the past with the present. Therefore I told thee at Leeds, that were she called forward to give account of her faith, she could give a clearer judgment than man ; because she hath discerned what is fulfilled, and what is not. Therefore I have chosen her to warn the shepherds ; and if they take not the warning, they shall find the floods of sorrow to come upon them. But how could I strike before I warn ? I warned the Parliament ; and they refused the warning, and the sword of war followed ; but now is come the second warning, from the woman's hand to the shepherds. Therefore I compared her to My mother, as she is daily seeking to support My honour and great Name : for they that honour thy writings, honour ME that gave them ; for all shall know they are from ME the LIVING LORD. So they that honour ME, I will honour, and they that despise ME shall be lightly esteemed ; for they that despise thy writings must despise the Spirit, and do despite to the Spirit of God. Then they shall find I will do despite unto them : but how can I strike before I warn ? I tell thee, No ! The warning must go out in the world before I strike ; and the sooner the warning is given, the sooner will My hand appear ; for My hand shall follow the warning, as the rain and wind followed the letters in their journey. So there is no time for trifling now. The King's business requireth haste ; and as they wish to have it come in haste, in haste let them proceed with the warning, and My hand shall be close after. Therefore I said the man and woman should join together : and now let My brethren join as one family in the Lord, with My mother and sister, to warn My shepherds : they that are not My shepherds will not regard the warning,—

“For now My shepherds I shall try,
To see what in them all doth lie ;
And if no milk in them is found,
Then they may tremble at the sound ;
For now like Woolland I'll go on ;
To try My flock I now am come ;
For all are shadows placed before,

But now the substance shall appear :
 Because the substance is begun,
 I tell thee, from thy brother's son ;
 And so the substance shall abound,
 The truth in all shall now be found.
 I know thy writings how they stand,
 And every truth they shall command ;
 Because I said I'd make all clear
 Before that I had ended here,
 And foil'd the wisdom of mankind."

Joanna continues :—

"Now I shall tell you the meaning of Mr. Woolland ; in 1796, the year the Bishop died, Mr. Woolland had bought a flock of sheep ; but not knowing whether they were with lamb or not he killed one for a trial ; and said if there was no milk gathered in the others, as there was no lamb in the one he killed, all his flock should go to the butchers. It was then said to me, the Lord would do as Woolland had done ; he would cut off one to try what was in the rest.

"But if I find My shepherds dry,
 And no true milk in them doth lie :
 Then sure like Woolland I'll go on.
 Till all My flock be dead and gone.
 For now the branch I will cut off,
 To make my vineyard spring ;
 But if I find 'tis not enough,
 I'll surely cut your land.

"This was in 1796, when the Bishop's death was put as a shadow ; but now it is coming to the substance."

There are many passages full of grave import to the bishops and clergy if they do not take the trouble to seriously compare these writings with the Scriptures and to see whether they are or are not from the living God. It will then be soon seen that it would have been as impossible for Joanna, as she says herself, to have created the world as to have written these marvellous works without the aid of the Divine Spirit. That it emanates from an evil spirit is impossible, as the Lord's Name is magnified and upheld throughout. His glorious kingdom is earnestly

desired, and the great love and faith of this simple woman's heart are shown on every page of her Writings. She and her two friends worked ceaselessly for nearly twenty years, desiring no personal gain, being chargeable to none, but only obeying day by day the commands of the Lord given through Joanna. That the latter was a good woman is clear from all she has written, and even her enemies have been unable to traduce her character. Her conduct in all the relations of life was unimpeachable. Townley and Underwood were justly esteemed as women of the highest respectability. Why their obedience to the Lord was treated with contempt by the world at large has yet to be examined, and clear proofs given by theological students to justify such uncalled for behaviour. That the Lord Himself is vindicating the Woman's Word by fulfilling the prophecies in a most remarkable manner is apparent on every hand, and on p. 115 of the *Second Book of Wonders* are these words (Prov. i. 24-30): "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof."

"Because I have called, and no one answered, now they shall call, and I will not answer, any other way than I have directed thee. Know the pains thou hast taken, and the pains thy friends have taken, to call forward the ministers; but all refused; and the letters were returned with contempt. Know the language that was written back: I tell thee, from such men, Satan formeth a part of their hearts; and in Satan's form men would come to thee now, when this book goeth out in the world, if I were not to lay My strict command to thee, that when this book is

finished and gone to the press, thou must refuse seeing any man, to converse with ; even thine own friends. No man must have permission to come to thee, unless it be him whom thou hast chosen for thy judge, or any of the bishops : for, as they are empowered in church and state, they may judge it prudent to know some particulars of thy assurance, that thy visitation is from the Lord, to be clear in what they are doing, before they call the clergy together. For thou wilt surely find the Centurion amongst the Bishops. . . .”

It is interesting to note that in the great trial of the truth of Joanna’s writing, one, at least, among the Bishops will feel constrained to exclaim : “ Truly this was the Son of God.” That the works will be eagerly taken up and read by many of the clergy is clearly foretold, as—

“ From the Altar shall the glory burst.
Back to the Standard of the Church all must come.”

In a Book called the *Answer to False Doctrines, and the Crying Sins of the Nation*, Joanna writes :—

“ Two books were lately brought to me, which made me shudder to read : the one, *denying* the Divinity of CHRIST ; and the other, from the doctrine in it, must deny the Prophets ; as he denies every condition held out by them, and makes the Lord the author of every evil. Now if the Gospel is denied, and the Prophets are denied, what have we to expect and look for, but a fearful judgment hastening on. For the good of the public I shall point out their errors, that the wise may discern that such doctrine as these books contain hardeneth men in sin, by denying the promises of the LORD, held out by the prophets to returning sinners on the one hand, and the truth of the Gospel they are denying on the other. One I allude to is the doctrine of the Unitarians, as is set forth in the review of religious Publications in the *Evangelical Magazine* for September 1808 :—

‘ The New Testament, in an improved Version, upon the Basis of Archbishop Newcome’s new Translation ; with a corrected text, and Notes Critical and Explanatory.

The introduction to this version gives its history, in narrating the means and method pursued to its completion, by the ministers in that connection, to whom it was committed. The work includes all the books in one common version ; but divided into two classes, the *genuine* and the *doubtful* ; the latter including the Epistles to the Hebrews, James, 2nd of Peter, 2nd and 3rd of John, Jude, and the Book of Revelation, which are to be considered as the Apocrypha of the New Testament ; and may be publicly read in Christian assemblies, for the edification of the people ; but not be alleged as affording alone sufficient proof of any doctrine. Nor is this all—even in the books admitted as canonical, several chapters, and parts of chapters, are printed in Italics, as, at best, extremely *doubtful*. Of this class we have noticed Matt. i. 17, to the end of chapter ii. ; Luke i. 5, to the end of chapter ii. ; John viii. 1–12 ; besides many verses and parts of verses. We submit it, therefore, to the better judgment of the Society, whether in the next edition, the *apocryphal books and passages might not better be wholly omitted, as it would save great part of the expense of the printing, and much improve the portability of the book*’!!!

“For the readers who may not have seen the Magazine, I have inserted the parts that mention the chapters that are to be left out of this New Testament. This Society was instituted in 1791, for the express purpose of opposing the doctrines usually denominated orthodox, and generally called the Unitarian Society.

“Here we see, from this sect of people, how they are fulfilling the words of the Apostles, and wish to put the truth from them, and the daylight from others, that they may not see the truth before them. And they are fulfilling the words of Peter : ‘False teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.’ Now these people, to stifle their conscience, that the word of truth *may not* appear as a swift witness against them, are

trying to put it out of their sight: and that the way of truth may be evil spoken of, they are endeavouring to put away the very chapters that make the Gospel plain to men, that Jesus Christ was verily the SON of GOD, as is so clearly proved in these chapters they wish to put out of the New Testament. But to make their doubts clear they must likewise put out many of the Psalms, and the fifty-third chapter of Isaiah, with the Gospel, as in a chain, joined together. But such men as these, Peter said, would be *in the last days*, and as St. Jude describes them: ‘Clouds without water, carried about of winds; trees, whose fruit withereth; without fruit, twice dead, plucked up by the roots.’ And twice dead must they appear; first dead as to the knowledge of the Gospel, and the meaning of their words; secondly, dead as to the knowledge of the Gospel, or any knowledge of HIM who loved us, and gave Himself for us. These are the heresies that one sect of people are trying to establish in this land; denying the Gospel and the Prophets, worse than the Jews, for they are waiting for the Messiah, whom they believe to be the Son of God, to come in majesty and great glory, to bring in their redemption. But these men are allowing of one part of the Gospel of our Saviour’s being a Prophet, but are putting out the very things that prove HIM the Messiah spoken of by the Prophets; so, with their doubtful wisdom, they are endeavouring to blind the eyes and darken the understanding of all those that will be led by them, or listen to them.

“Now as these heresies are so fast increasing, as of late years they have been, of various kinds; some through Atheism, and some through Deism, to put the whole Bible out of doors; sin hath been increasing with a high hand, and every evil and cruelty abounds in man; conscience seems seared as with a hot iron. While they are willing to embrace such doctrine, that there is no Good to punish the wicked, or to reward the just, we must expect that sin will abound; but they will find it bringeth sorrow in the end; and the threatened judgments that are hastening on, they will find to come upon them. Therefore let no

man marvel at the visitation of the Lord, to warn of what was coming upon the earth, and to threaten this nation with punishment for their crimes. The teachers of the people have been threatened, as bringing down judgments on their hearers, for the WRONG doctrine they are teaching them. Blind leaders of the blind, not discerning the ditch that is before them! But as men are endeavouring to put out of the Bible the very prophecies that tell them their sins, I do not marvel they should endeavour to put away the prophecies that tell them what is hastening *upon them*, and the reason *why* this nation groans under afflictions. But they will find putting away the prophecies will not put away the truth of their fulfilment. From the books of the Atheists, as well as the Arians and Deists, who deny the Lord's interference with man, I was answered: The Lord would go on till men should know there is a God that interferes with His creatures, and whose eye is everywhere present, beholding the evil and the good. And from the state that people are now come to, some denying the Gospel and others the Bible, I see there is *cause enough* for the LORD'S VISITATION, that they may see in the end, there is a God that seeth all things. And for the crimes of this nation sorrow will increase.

"But now let the readers observe, this Society that is endeavouring to put away the prophecies of the Apostles and what was prophesied at our Saviour's birth, *began in 1791*. Then, let them discern the visitation of the Lord, to prove the truth of the Gospel, and the Prophets; that the time was drawing near, for the Lord is coming in might, majesty, and glory, to fulfil them. This followed in 1792, and the truth of the prophecies have followed since, in the surrounding nations, to this day. So that the Lord is going on to fulfil the very prophecies they want to put out of the New Testament, because the Revelations are now going on to be fulfilled. And in like manner they will find the prophecies given to me at Bristol, in 1804, are now hastening on to be fulfilled.

"The readers may expect to see in this book a new prophecy of what is coming on, but that could be no pro-

phesy to be given *at a time* they are fulfilling ; as it would appear prophesying from judgment, according to the wisdom of man. But the prophecies given to me are not after the wisdom of men, but at a time men by wisdom could not discern any likeness to appear before them. And the prophecies that are now hastening on to be fulfilled abroad, and at home, were given to me in 1804 ; and the parables are also now hastening on to be fulfilled. Some that do not discern their Bibles, how the Lord compared an adulterous nation to an adulterous woman, may stumble at some of the parables ; but if men discern in what manner they are *adulterating* the WORD of GOD, and what are the *crimes* of this nation, and how greatly all the warnings have been mocked and despised, then, they will see the parables clear.

“ And now I give them *warning they are hastening on*, and this, I was warned of in September last, when the boasting of the nation was great, that they should conquer. I was then warned that as the letter sent to the clergy went on according to the dates that were mentioned, and the change took place for the nation, that the sign of victory began to appear in the date mentioned in the letter ; so, now, they would find the last sign mentioned in that letter, the gathering clouds would hasten on ; and the other signs and parables, that were afterwards published : to make it sign upon sign, and warning upon warning, they would now find is hastening on. These things the Lord will now go on to fulfil, that men may know there is a God, who spoke by the mouth of His Prophets and Apostles. And the prophecies that were given to me are all hastening on *now to be fulfilled*.

“ The readers discern in 1792, when I was warned of what was coming upon the whole earth, of the visitation of the Lord, from nation to nation ; there was no likeness *then* appeared. Again in 1802, when peace was proclaimed, I then pointed out, from my books, the dreadful war that was hastening on, at a time the war was then over, and the judgment of men was, we should have a peace for a long continuance ; and so at a time

since, when this nation was boasting, I was warned, what was said in the books printed in 1804, was now hastening on to be fulfilled. And the sorrows of this nation will not cease, before men begin to turn unto the Lord, and own the prophets and Gospel TRUE, that what our Saviour said in the days of the flesh He would fulfil in *the end*. And now the Lord hath warned us that the time is at hand. And this WARNING I give to the NATION. And they will find the event of Spain will be as foretold in my fifth book (called) *Strange Effects of Faith*, p. 237, printed in December, 1801. This, I tell them, will be the end to Spain before the whole is finished. Now let the serious readers consider from the crying sins we hear of in this nation, and the abominable books that are published, the artful ways men are contriving to make the Scriptures null and void, and the word of God of no effect; let us judge for ourselves, how we can expect a happy deliverance out of evil, before evil is done away, that the minds of the people begin to change, and discern, they have been provoking the Lord to anger against them. How do we see oppression and cruelty now abound in the hearts of men, to oppress one the other; while the Lord is forgotten by them. Others, trying to wrest the Scriptures in such a manner, as to make the whole to be forgotten. And this was foretold would be that sin and sorrow would abound, and the wrong teaching of men was condemned."

The above passage, I should say, is a more vivid picture of this century than it was of the last. The authority of the Bible is now questioned *within* the Church as well as without, and many of the fundamental doctrines of Christianity are assailed. The shepherds are leading with such an uncertain voice that the flock cannot follow, they are becoming scattered, and going astray into untried pastures and into dangerous paths that lead to the destruction of their hopes and happiness.

All kinds of attractions are held out to people, and especially young men, to allure them into the Church and to things spiritual. But the bait is only, too often, one that whets the appetite for the things of the earth, earthy.

Where one is benefited the majority seem to lapse into the engrossing materialism of the present age. That we have yet almost all to learn in the deep things of God is apparent on reading even a few pages of these wonderful Writings. Even the heaven we have, perhaps, set up for ourselves may be illusory and vanish—our religion may prove to be only dry dust and wanting the vital spark of faith. The following Answer given to Joanna by the Spirit on the fifty-first chapter of Isaiah, part of the sixth and seventh verses, will show our spiritual horizon is, as yet, very limited (p. 43, same book as above)—

THE ANSWER OF THE SPIRIT.

“Ye know not the meaning of the words, the heavens shall vanish away like smoke; a mystery men do not understand, but think they allude to the end; therefore, they judge they have nothing to do with these Scriptures; but think it will go well with the righteous, and they shall be taken to glory. But it will go ill with the wicked, and they will go to misery. This men think will continue until I come to judge the world, and make a final end of the whole. Therefore I tell thee, there are thousands of Christians, that think they have nothing to do with searching the Scriptures, to know whether these things are true or false; all they think their duty is being like the Laodiceans, neither hot nor cold, but to be lukewarm: and like the Jews of old, when I came in the body, thought it right to go on as they went before, in the steps of their forefathers; and so they thought to gain heaven thereby. But if I came to make a change amongst them, and bring them to a clearer knowledge of God, ought they not to come to that knowledge? In thy heart thou answerest, Yes. Then, now I AM come in the SPIRIT, to give a clearer light to mankind of what My coming was for; and that I come to establish My Kingdom, that I died for; then is it not the duty of those that believe My Gospel to search the Scriptures, as I commanded them, and see whether these things are true or not, as it was the duty of the Jews to search diligently what was written by the Prophets

concerning ME ; and, from the miracles I wrought amongst them, to see and believe, as My disciples did ? This thou sayest in thy heart, they ought to have done ; but they trusted to their own wisdom, to their own righteousness, to carry them to heaven.. But how did the heavens vanish away like a smoke to them ? Where is the religion in which they trusted ? Where is the goodness in which they boasted ? Did not all vanish away like smoke, and they are become old like a garment, and have died away in their self-confidence and their self-righteousness ? Now, if all these things befell them for examples, let men take care they do not fall into the like errors, lest their self-confidence, self-dependence, and self-righteousness, they have trusted to, vanish away in the end, like the former. For I now tell thee, and all mankind, he that mocketh My visitation when I come in the SPIRIT mocketh Me ; and he that is regardless, like the Jews of old, like the Jews of old they have all to fear.

“Now I shall come to reason with man. Where is that man upon earth, that can bring forward his Bible to prove thy visitation is not from Me, when he hath weighed the whole together ? Now, if this cannot be done by man, how will they appear when they find thy visitation to be from the LORD, when they have mocked My warnings, laughed at My threatenings, and despised My invitation ? And should I come unto man in this state, how would the heaven they have built upon vanish away like smoke from them, as it did from the Jews, when they saw the smoke of My anger appear to them. But do men imagine, because it is written, the heavens shall be on fire, and the firmament shall melt with fervent heat, and all shall pass away like a scroll ; do they think the heavens will be burnt up, and consumed to ashes as a house is ? I tell thee, No. It is the fire of Mine anger that will be kindled, and the heat of My fury will appear, when I come to destroy the wicked from off the earth ; the evil power that has reigned so long. Then they will see the smoke of My fury appear. Here I have shown thee both ways, that the heavens will pass away like a smoke, when I come to

bring in redemption to those people in whose hearts My law is. So they have nothing to fear from the reproach of men, neither be afraid of their revilings. For the moth shall eat them up : and My righteousness shall be for ever and ever, and My salvation from generation to generation. These are the PROMISES to the redeemed of the LORD, when I come to redeem them, with everlasting joy upon their heads ; they shall obtain joy and gladness ; sorrow and mournings shall flee away. And these are MY PROMISES made by My Prophets, and these are the PROMISES I *shall* fulfil. Therefore it is written in the following chapter : ‘Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for, henceforth there shall no more come into thee the uncircumcised and the unclean. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.’ Now stand before ME, ye sons of men, and tell Me when these things were done. Are not the uncircumcised, and the unclean, still in the waste places round about Jerusalem ? Then, now, I ask, if I am a God like man to lie, or the son of man to be wavering, are not My words Yea and Amen ? What I have said I will fulfil. And now, I tell thee, the nations shall be sprinkled till they are cleansed. For now I will cleanse the blood, that I have not cleansed ; and bring My Spirit down upon man : and they shall put on My beautiful garments.”

It is incomprehensible to me that people to whom I have lent the books of Joanna Southcott, and to whom I have personally explained their grave import both to individuals and to the nation at large, should not discern for themselves how marvellous they are. Most people have acknowledged that the writings accord with the Bible, but there is a general indifference to the coming of the Lord’s Kingdom. If all things could remain as they are, and they could have the things in which they delight, unworthy things oftentimes though they are, they

would greatly prefer the world to continue as it is. The baubles of life have become so alluring that nothing else is seen. They do not perceive that in pursuing these empty nothings they are approaching the brink of destruction, that their souls are in jeopardy, and it is only in His great love to them that the Lord is awakening them out of their stupor, lest they perish. He has put His hand upon the baubles and is removing them gently one by one. The outcry is bitter, as the foolish child does not trust the Father's hand. But firmly and in the deepest love the work is going on, and will continue until the eyes are opened to the great danger awaiting the lethargy that has fallen upon the spirit, and the dangerous lukewarmness of the heart towards God. But the empty pleasures of life are bearing a bitter fruit. The constant novel and magazine reading have sapped the mind of its strength. There has been a fool's paradise where reason did not prevail, and where it was choked by deadly weeds. The very pleasures have been made into a treadmill by the advance of civilization and the custom of our fellows. The delight of friendship has been swallowed up in a ceaseless round of calls, visits, letter writing and endless duties imposed by Society. The beauty of artistic dress has become a bugbear by the constant change of fashion and the endless variety of lovely things which bewilder the senses, and the brain reels before the ever-increasing display. The thing of beauty is no longer a joy for ever, as modern exigencies hurry its possessor on and on to thing after thing, so that nothing can be really admired and enjoyed. All this must be changed to save us from self-destruction. If it were allowed to continue and to increase, life would soon be an unspeakable horror. But God in His omniscience has foreseen such a culmination, and has the remedy and the healing leaves at hand. The Comforter has come, and He will abide with us for ever, even the Spirit of Truth whom the world did not receive. Ofttimes I have been distressed and have been even moved to tears by the apathy of persons towards their eternal welfare and to the glorious promises of God

to mankind written in these books. But the subjoined communication to Joanna on the indifference displayed by many of her friends to searching into the Writings has greatly comforted me, showing that the Lord knew it would be so. It follows on the account of the death of Joanna's father, which is set as a deep type to the nation.

On p. 68 of *Divine and Spiritual Letters of Prophecy*, in a letter to the Rev. T. P. Foley, dated January 27, 1802, Joanna continues:—

“I shall give a short account of the manner of my father's death. Last Tuesday I received a letter that my father was dying, and desired me to come immediately if I wished to see him alive: but I was ordered not to go before the next day. I then got a single horse, which was much given to start, the worst I ever rode: yet I pursued my journey with him, as being promised the Lord would protect me. When I came to my father, I thought he could not live till the close of the day; but it came strong to me he would live till midnight, or cock crowing: but I was to be particular to mark what hour he died. He had convulsion fits from eight at night till cock crowing: so we thought he could not live till ten at night. As soon as the cock crew my father's arms fell down, having been fighting before, and he fell into a sweet sleep. At this we were all astonished. At half-past four his breath stopped, and I said to a woman my father was gone: and to our astonishment he was; as he died asleep. I must remark to you the wind was very hard that night, and so continued the next day, coming home it seemed like a whirlwind, which frightened the horse so that I thought he would have thrown me. When I came within one mile of Exeter, a whirlwind rose and so frightened the horse that he took head in such a manner, that had no one been present to stop the horse and take me off, I fear I should have been much hurt. I sent the horse home by a person, and walked home myself. I have written the above particulars, as they are all explained to me in the following manner: *‘The whirlwind of the Lord is gone forth in great fury—a cutting whirlwind, and shall fall grievously on the heads*

of the mockers’; for the chain is broken which bound thy father and the nation together. He has been bound in sorrow, and so has your land; he struggled hard in the war of death, and so will your land struggle hard in the war of their death: for fatal death they are bringing on themselves.’ Before I begin how it is explained in verse, I shall write the words I penned years ago: ‘*When thy father takes his flight the rustling winds shall come.*’ The particulars you will find in the Box of Writings I delivered to my friends; and when my father died the wind roared like thunder. Now I shall write the following in verse as spoken to me:—

“Mark and see the mystery
 Of all was said before:
 The rustling wind I said would come
 When he did disappear.
 And rustling winds, you all will find,
 To all are hastening on;
 For now the clay, you all shall see,
 Will like the cup become.
 And broke in twain you all shall find,
 For now I’ll break the whole,
 And as the cedars in the way,
 I’ll make the lofty fall.
 So all together now compare,
 And let thy thoughts go deep,
 For I shall mock the naked souls,
 That now My word do mock.
 The stormy winds, they all shall find
 Shall furious fall on man:
 My sword was surely in the wind
 That unto thee did come.
 When thou wast near, the city clear
 Was then before thy view:
 And as the horse the fright did take
 Men like the horse will do.
 For headstrong horses men will come,
 Their riders for to throw,
 And this I show’d thee long ago,
 And men compared thereto.
 So in thy way, I now do say,
 The man did take thee off;
 And in the way, I now do say,
 As men so much do scoff,

I'll act for them, as thou didst come,
 And leave the horse alone :
 There was no rider then thereon,
 That safely was brought home.
 Then safely here can men appear ?
 For every type goes deep :
 These headstrong horses I'll strip bare—
 No riders they shall keep.
 For full as bare shall men appear,
 As thou the horse return'd :
 He was not worth the woman's care,
 Nor fit to set thereon.
 And so is man the same become—
 Their headstrong folly here :
 They'd throw the woman, every one,
 That now do see it fair.
 And off they'll come, as thou hast done,
 And say they'll walk alone ;
 And not be carried by such men,
 That start at every wind.
 The type is deep, the shadow great ;
 And great will be the end ;
 Therefore such horse I did ordain,
 To show thy starting friends :
 For just like he, mankind I see,
 And so they're frightened here ;
 And deep they'll find the mystery,
 The horse returned bare.
 And full as bare they'll all appear,
 That now start at thy word :
 Amongst the stones thou didst appear,
 And there thy dream occurred.

* * *

" Now I'll explain another sign—
 The midnight did appear ;
 Thy father's death, thou thought'st to find,
 That hour to see it clear.
 But it went on, to all be't known,
 Until the cock did crow ;
 Then men relent, and did repent,
 That he'd deny'd ME so.
 Then pity he did find in ME,
 And pity did appear :
 Thy father lost his agonies,
 When that that hour drew near.
 He fell asleep, no more to weep,
 Ever to wake in pain :

And near the dawning of the day,
He broke his slavish chain.
So now the dawning of the day
Is hastening fast for all;
And in that hour thou didst see
The heavenly vision fall.
Now think upon the time that's past,
I say in ninety-two,
The daylight then did early burst,
And bring all to thy view.
For in that hour, thou saw'st My power—
The dawning of the day—
Thou wak'st from sleep, and then didst weep,
Mistaken, thou didst say,
That thou hast been, and nothing seen,
And so thou gav'st it up;
I told thee then the night was gone,
The day would hasty drop.
So mark the sign, keep thou in mind,
The winter doth appear;
The chain is from your nation broke,
The first month in the year."

This last line, the "first month in the year," evidently refers to the end of the ten years of judgments, which is foretold to end on a twelfth of January—the date on which for the past one hundred years, the believers in the divine mission of Joanna Southcott have assembled themselves together to lift up their hands and with their voices implore the Lord to come quickly, and to chain Satan under their feet. With many prayers, and oftentimes tears, they have besought the Lord to begin His glorious reign on Earth, and to take unto Himself His great power; that all may know Him from the greatest unto the least, and that the knowledge of the Lord may cover the earth as the waters cover the sea. The rustling winds have indeed come as foretold—sometimes in conjunction with the sea, bringing down huge blocks of masonry, as I witnessed lately at Teignmouth—sometimes causing immense floods, as recently in Hyderabad, Port Elizabeth, and also in America, China, and Japan. The same has occurred even in our little Wales—houses have been unroofed, the sudden rising of the rivers has alarmed the inhabitants, and in many instances

huge bridges have been swept away, and the surrounding districts flooded. Then the floods have subsided almost as rapidly as they rose, and seem to mock their own depredation.

“Look out for sudden surprises”

so say the books, and so it appears. Man has scoffed at the Woman's writings and mocked his God—now the Lord is mocking man by His power in the weather, as foretold. “Except ye see signs and wonders, ye will not believe”—now we are seeing signs and wonders, and we shall be compelled to believe. At this very time I am writing (November, 1908) the weather is mockingly warm and fine, causing business to be at a standstill in thousands of cases. It is good for the poor, as they do not require much coal in this “Indian summer,” as it is called. Merchants in London are loudly complaining at the extraordinary stagnation in business, and the piles of winter goods unsold. Men will soon begin to see that the Lord is interfering with their pleasures and their occupations by His power in the weather, and that He is taking off their wheels, as He did by the Egyptian host, so that they drave heavily.

There is a further Communication on the starting horse given in *The Controversy between Joanna Southcott and Elias Carpenter, One of her Judges, made public* (p. 129):—

“And now come to the starting horse: and first thou must observe, this was concerning *thy father*, whose death, which had been long expected before, happened at the time when I ordered thee to ride that horse through the journey, that thou expectedst would have thrown thee, and thou wouldest not have went with it, if I had not ordered thee; and know I compared the horse to thy starting friends. Now I tell thee, as it was by the horse it has been by Carpenter; thou wouldest never have chosen the man, if I had not ordered thee to choose him; and now mark how he hath went on like the *horse that started at every thing he saw*; perfectly so hath Carpenter been starting at every Communication that he saw, and did not understand, or that did not suit him. This, I tell thee

of the man, he hath been like the horse I ordered thee to go through thy journey with ; but mark from the horse, *when the clashing like swords began in the air*, and the whirlwind arose, the horse began to be too headstrong for the rider ; and thou hadst a friend to take thee off, when drawing near to thy journey's end : so you two were parted ; the horse had no rider, and thou walkedst home alone. Now here I have shewed thee the shadow ; and what I compared it to, know I told thee I compared it to man, and said I ordered thee to ride *that horse*, to show *thy starting friends in man*. Now perfectly like thy journey thou hast went on with Carpenter ; and perfectly like the end then thy end is come with him ; *for he is too headstrong grown in himself, for thou to continue with him* ; because, I tell thee, though great the dangers thou hadst to fear from the horse, greater dangers thou hadst to *fear from him*, if I had not taken thee from him. But now mark, thou hast went through TWO TRIALS *with him*, and now it is coming to the last, you two are separated. And now mark the words I said—

“ The type is deep, the shadow's great,
 And great will be the end :
 Therefore such *horse* I did ordain
 To show *thy starting friends* ;
 For just like *he* mankind I see,
 And so they're frightened here :
 And deep they'll find's the mystery—
 The *horse returned bare*.

“ Now perfectly so, I tell thee, it is come to thy starting friends ; because they have provoked ME to leave them, as thou left the horse. Can man vainly suppose I shall visit them by My Spirit, when they have acted in every stubbornness and rebellion against My Spirit ; and set up their own headstrong wisdom against Mine, till they have provoked ME to leave them, as thou left the horse ? For I now tell thee, as thou left the horse, I leave them to go alone in their own ways, and in their own wisdom ; and now they will find that Satan is mocking them ; and in the end they will see their folly, how they have acted like the

horse I have compared them to. And now let them mark from the Prophets, what parables I have brought forward by them, to set a likeness to mankind; now let men observe deeply in what manner the type is placed, and in what manner it is now fulfilled; then they must discern it was I, the Lord, that placed the type at first, and have shewed thee the fulfilment at last. Now I tell thee from the horse, My ordering thee to ride it *did not alter the make of the horse*; it was the same before and after; but I ordered thee to ride it to shew thy faith and My protection, and to place the type for man; now perfectly so I tell thee of Carpenter, My ordering thee *to choose him hath not altered the man*; because his frame was known to ME; but it is to shew thy stedfast faith, that no man by arts can make thee disobey, and to show My power and protection for thee, that I chose him, for thee to go thus far on thy journey with him; but now *it is drawing to the end, and the clashing swords begin to appear*; that meaneth the sword of the spirit by men. Here thou seest he took head and began to be too headstrong for thee to keep back his reins, or to be his guide any longer: for you must all mark Sharp and Wilson, by their answers to his letter began to be to him like swords, which made him run with more fury—

“So here the *horse* you may see plain,
 The perfect likeness in the man;
 And this I told thee of before—
 Another day I'll tell thee more,
 When further mysteries come to hand;
 Then all these things thou may'st command
 The way I spoke them all before—
 And how the truth doth all appear.
 So in the end all truths they'll see,
 And know that I have spoke by thee:
 They are not worth the woman's care,
 That do deny thy Writings here;
 Because they'll find that I AM COME
 IN SPIRIT for to lead thee on.
 So all together let them weigh,
 They'll see the dawning of the day,
 And how My SPIRIT doth appear,
 To speak the words and prove them here,

That they are true in every line,
And in the end I'll make them shine."

Joanna continues:—

"And now come to another place in thy Prophecies (p. 72 in the eighth book *Strange Effects of Faith*):—

"Man with his MAKER did contend;
But now 'tis drawing to an end,
That I shall so contend with all,
And prove to *man* I knew *his fall*,
Without the woman would appear;
And now without the woman here
Do men as gods aspire to be,
And say the knowledge of the TREE
Is surely placed in them alone,
And they as gods My mind have known.

"Now I shall answer thee from these words, I could not so clearly have shewn the truth of the words, to prove MAN would fall without the WOMAN, if I had not chosen man with the woman; and by this calling they stood. And now let all men discern how Carpenter stood, and how prosperous he was then going on, before he began to fall off from the woman. Here, I tell thee, the *Fall of Man* will clearly be discerned in him, when it comes to the end; for now mark, there are *seven men* joined together, who have refused to walk by the woman, or to be led by the woman, but are going on as earthly gods themselves, saying, all the knowledge is in them; so thy light, and thy knowledge, they are trying to put out. Now this I shall bring back to the Creation: if Adam had done it at first, and said *he would not taste the forbidden fruit, when she had plucked it*, and blamed her for doing wrong, *then man might say he refused the evil, and stood alone to abide in My command*; then I could not have blamed the Man for refusing her now; because he might say he did not join with her in the transgression, to taste the *evil*; and what right hath he to join with her now, that she says she is come to the *good*? This, I tell thee, might be Man's plead, if he had not joined her at first; but now I have

told thee, *as he joined her at first in the evil, no man's redemption can take place, that will not join her at last in the good.* But here stand men that were joined with the woman like the Creation ; I mean Carpenter and Winter ; for they two were joined with thee ; but now they are departed from thee to be joined as men together, judging *they can be good alone*, and that all knowledge is given to them. Now, I tell thee, all men will see their fall, that they are fallen men ; but this fall could not be proved by an *unbelieving world* ; because, I tell thee, men *must first profess a faith to stand, before you can prove they fall.* And now I tell thee from these men, they are fulfilling the words I spoke unto thee—they are fallen from thee, and say they can stand alone *without the Woman*, that all knowledge is in themselves.

“ But now I tell thee this third Book of thine
Will prove the Truth to those that are not blind ;
That every word is true what then was spoke ;
And they will find themselves they all do mock,
To think they are gods, and now can stand alone,
I plainly tell thee, they are *fallen men*.
And so the page I bid men all go through,
They'll find the Truth of all before their view—
And with thy writings I shall further go.”

The following seems to me to be of great importance to the nation, so I shall continue to quote from the book in the order it is written.

“ The thirty-sixth page of the first book, *Strange Effects of Faith* ; and mark the beginning of the page—

“ Who and where art thou, O fond presumptuous man,
That with thine own weak measures MINE would span ?

“ Now I shall answer thee from this page ; and let them discern the following words—

“ As she so boldly for her MASTER stands,
Then now in thunder I will answer men.

“ Now I tell thee from these words, it is the professed believers to whom these words are addressed, that I shall

answer in this manner. First let them discern the faith and courage to stand out with the powers of darkness, that no arts nor any threatenings could chill thy love, or conquer thy faith—

“ But let them know thou stood'st with courage there,
 And now in man the likeness doth appear;
 With every art he hasty did pursue,
 To try thy faith; and now I've proved it true,
 That men or devils cannot overthrow;
 Because in faith thou'st now stood out with man;
 And they shall find My thunder is at hand.
 So here are lines I bid them all weigh deep—
 The Woman's faith they'll find I've made it great,
 That none can conquer, as I've said before;
 And all will find My Spirit strong is here;
 And every line was spoken, they shall see,
 I'm now fulfilling, and the end will be,
 I say, confusion on the sons of men.
 Let them weigh deep the lines that here are penned,
 Mark well the words I told thee at the first,
 And at the end they'll find them all to burst;
 In stronger language when I do appear,
 Her faith and courage let mankind to fear;
 Because in all things she doth ME obey—
 Tremble, vain men, and hear what I do say!
 Mark deep the lines that I had said before,
 And then, I say, you all may tremble here,
 To see the Woman you so much despised!
 I say, too late, you'll wish you act'd more wise,
 When I do come for to unveil the whole;
 I plainly tell you, that you all will fall.
 To the Creation I do bid thee come,
 And all thy prophecies, let men discern
 Hear in what manner all was spoke at first,
 And in what manner men so proudly burst
 Against the Woman, as they stand alone,
 Though they at first professed with her to join;
 But now discern the way they all are gone.
 But they shall find they are not perfect men,
 Nor in perfection can there one appear;
 They'll find their buildings all are fallen here.
 So now these pages let them to go through,
 And the Creation bring before their view.

“ The pages they are to mark are the thirty-sixth to the

forty-sixth, in the first book, *Strange Effects of Faith ; and the Mystery of the Fall*, beginning in p. 1 of the second book.

“ Now I tell thee, these mysteries lay deep for man, which no one discerned. I said I would choose another, if any dropped, and now be the Mighty Counsellor. Now I tell thee, it is the same for man to drop in faith, as it is to drop by death ; and so, I tell thee, in faith these are dropped, that I have mentioned to thee, and others are chosen in their room. But how could I be the Mighty Counsellor in thee, to furnish thee with every truth, if I bring forth every truth in another, to come against thee.

“ Here, I tell thee, is the folly of mankind, not discerning what they read ; and yet they have professed to be believers in thy visitation, and signed their names, that they believed it from the Lord ; but I ask them how they read, to go from thee ? Now let the words be penned, which I shall point out to thee ; and see if they can answer ME. Know I said I should adorn thee with My jewels ; and be the Mighty Counsellor in thee ; and in the Woman I should do all My wonders. Now, I ask them how this can be done if I forsake thee, and cleave to another ? suffer Satan to deceive thee, while I go in wondrous truths to another ? Then I must give Myself the lie, or prove thy visitation was never from ME ; therefore, I tell thee, they must bring forth their arguments, and shew their strong reasons, how they can possibly believe any of thy visitation ever came from ME, the Living Lord, if they believe any other is more strongly visited with the clear Truth.

“ This, I tell thee, cannot be proved by man ; and yet I tell thee, with as blind eyes and weak judgment as these men have read thy writings, which they have professed to believe as coming from the Lord, and now are denying the truths they contain ; perfectly so I tell thee, the unbelieving world have read My Bible and professed it to be the book of God, and now are denying the truths it contains. For now, I tell thee, as Carpenter with his six, which makes the seven together, have set themselves up against thy seven, to stand alone as men together, being

separated from the Woman, perfectly so, I tell thee, are thousands, who profess to believe My Bible, while they separate themselves from the Promise that was made to the Woman in the Fall, and also from the Woman, where she is spoken of by the prophets and the apostles, and what I said of her Myself—The time should come when they should say, Blessed is the barren womb that never bare, and the paps that never gave suck ; but this in My Gospel men deny, and turn the whole another way, as Carpenter and his men are now turning thy prophecies that they themselves professed to believe, and they themselves are fulfilling. And mark the words I told thee at Bristol, in the fifth page of *What Manner of Communications are These ?* discern the fifth page to the tenth. It is said—

“For My SIMPLICITY is come,
To bring the cause and now try men.
What they would be in Satan’s room ;
For strongly in them now he’s come,
The simple Woman to betray,
And make her now to disobey.

“Now, I tell thee, every word they are fulfilling, and every art they have been trying, to betray thee with lying wonders ; and this I have told thee it could not be done by an unbelieving world. And now, mark the words of the Apostle (2 Corinthians xi. 3): ‘But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.’ And now from the words of the Apostle, I shall answer thee and all men : I have shewed them through thy writings what My *Simplicity* is—to fulfil My FATHER’S WILL, and make the *Woman* a helpmate for *Man*, and fulfil the *Promise* I made her in the *Fall*, to redeem her from the Fall, to remove that curse from her, and cast it on the serpent, which is the devil that betrayed her. This I have told them, is My *Simplicity*—to free the *Woman* by her true *obedience* ; and this these men have professed to believe, that they may be presented as chaste virgins unto Christ ; but here, I tell thee, as the serpent beguiled Eve, through his subtlety, so are their minds now corrupted

from the Simplicity they professed to believe. Here, I tell thee, the Scriptures are fulfilling in these men, who began in the Spirit and end in the Flesh : and all men will find they are fulfilling thy prophecies, and My Bible ; for here, I tell thee, they are acting as I told thee, Satan is working in their minds to betray thee and ME, and turn ME back another way.

“ And tell Me I should not go through,
The plan I laid would never do,
But now to do it I am come,
And Satan may consult with man,

“ And now, I tell thee, with man he is consulting to turn all back another way, saying, *I cannot go through with thee, as I have promised in thy Writings*. This, I tell thee, is their counsel ; and thus *they are trying to bring forward Joseph instead of thee* ; and had they made thee disobey, they would soon have rent thy heart in sunder ; and by thy *disobedience* proved thy *fall*, that the truth was not in thee ; neither couldst thou have proved it, if thou hadst listened to their subtlety, to their arts, and Joseph’s ¹ lies, which I tell thee, are worked round by every subtle art of Satan, who filled them up with lying wonders, because they hold the Truth of God in unrighteousness. And now, I tell thee, there would not be a woman upon the earth more wretched and miserable than *thou wouldst be*, if thou hadst listened to their *arts* and Joseph’s *lies* ; and all *thy friends would be in mourning*, while Satan was working in them *to rejoice in all your ruin*.

“ And now I shall tell thee further, from My visitations to thee at Bristol, and the manner of My dealings with thee ; mark *the twelfth page same book*. And now I bid thee mark from whence all thy sufferings came—through a jealousy that thou hadst done wrong, and disobeyed ; but I tell thee, it was I that left thee to thyself in these jealousies, and hid My face from thee for a moment, that thou mightest feel what thy fatal end would be, if thou shouldst disobey My command. For I now tell thee, all

¹ Joseph Prescott, who at first was visited by the Lord in visions, but who afterwards deceived for gain.

the horrors, and all the sufferings *thou then didst feel* are but a shadow of what thy sufferings *would now be*, if thou hadst listened to Carpenter, and disobeyed My commands ; because I tell thee, men and devils would have an opportunity to triumph over thee, while thy friends must stand with shame and confusion. And now I ask thee, as a God, how I could clear My honour any more to protect thee, if thou hadst disobeyed My commands ? Then I could have protected Eve in a *state of innocence* in the Garden of Eden *after she fell by disobedience*, when she gave the devil the advantage over her, to upraid ME with a lie, *if I had not struck them dead to the happiness they felt in ME, and to the knowledge of their GOD !* Now perfectly so, I tell thee, as it stood in the Creation it now stands with thee ; as I said, *I come to create all things new*, then I must first create the *Woman in perfect obedience*. And know I have told thee, thy fall would be *more fatal than Eve's* ; and fatal indeed would thy fall be, if thou hadst fallen by the hand of Man ! Because, I tell thee, as enemies Satan would have worked in their hearts against thee and thy friends, on the one hand, and for My own honour and great Name, *I could not protect thee* on the other.

“ So here I have showed thee from the *shadow of thy fears*, when thou hadst *not disobeyed*, what would be thy sorrows and sufferings to the end, *if thou shouldest disobey !* and, I tell thee, *much worse* thy sufferings must be, because in innocence thy friends around thee were full of pity ; but *now*, I tell thee, if thou fallest to be guilty, thy friends must be filled with shame and confusion ; and then I ask thee where is the pity thou canst find in this world ? and know what I told thee—that thou wast the charmer that no one would pity, if stung by the Serpent. *See p. 37, same book :* mark the words that were then spoken. And now, I tell thee, the serpent is working in Man ; and shouldest thou suffer him to come near thee, now I have forbidden it, all would find his sting would be fatal ; and thy foes would triumph, and all thy friends be put to confusion ; therefore I warned thee of all these things before, that Satan would come and try in Man, and thy giving up to the arts of man

would be like Eve's giving up to the arts of the serpent ; for he did not appear in his own shape to her, when he betrayed her ; *but he could not come in the form of man to betray her then, unless he had sought Adam's fall first ; and then the Fall must have come by man, and not by the woman ;* but now, I tell thee, he is seeking thy fall *in man ;* and from thy sufferings, through fear, I have showed thee what thy sorrows would be, if thou fall off to disobey ME ; then, I tell thee, thou couldest not feel the joy of My Spirit entering in thee after. But now, I tell thee, it is time for thy foes to fear ; and let them mark the words I spoke when My Spirit entered strong in thee.

“ Let men read it through and weigh it deep ;
 For in the end they'll find ME so to break,
 In equal power against thy every foe,
 And then My anger they will feel and know,
 That used such arts thy heart for to betray,
 They'll find My anger to come round that way.

“ So now let them mark the pages through, what were thy sufferings, when filled with jealousy of disobedience, when thou hadst not disobeyed ; and let them mark the words I have now said unto thee, those sufferings would be thy fatal end, if thou hadst listened to Carpenter, and disobeyed ME. So let men judge how great an enemy he is to thee. But as thine was not disobedience, then let them mark My answer, when My Spirit entered thee with power ; then let them judge My anger against Satan's working in men, and their listening to his working, when I have repeatedly told them it was from the devil, and not from ME ; and this caution I gave them in My Gospel—that men would deceive them, and they should beware of false prophets ; and from the words thy friends told thee were spoken by Joseph, let them know it was a false Christ that came to betray thee. *Mark from the twelfth page of the same book to the nineteenth page.* And now go on to the covenant that I said I should make with Man. And now, I shall tell thee the shadow of this mystery ; know I said, whoever returned the letters, as refusing Christ to be a help-

mate for Man, in the Woman, was placed as a forbidden fruit to thee, and to them ; because I have told thee, I AM COME IN THE SPIRIT *to the woman as a helpmate for man, to bring them to the knowledge of the good, as Satan brought them to the knowledge of the evil* ; and by My Spirit visiting her I am pleading the promise for her, and in her, to bring the NEW COVENANT to man ; therefore I said, whoever refused it was a *forbidden fruit*, not to enter into this new covenant with ME. Here I set the shadow from the refusal of the clergy ; but let them mark what I said in the end, I would be a covenant-keeping God with men, if they did not break My law ; but if any man added to, or took from this covenant, he should add to his own destruction, and have his name blotted out from the Tree of Life, to have no part in it.

“ Now, I tell thee from these words, *his name could not be blotted out, that was never entered* ; therefore I tell thee, amongst the *believers* these things must be fulfilled ; for now I tell thee, they are adding another way, and taking away the covenant between ME and thee, to bring it to *Joseph* ; for they have refused ME *as a helpmate in thee*, and chosen *false prophets*, which they will find cannot profit them in the end. So let them discern from what shadows I place things, that they may appear hereafter to the believers who professed to begin in faith and fall back through unbelief. This is what I said in My Gospel, and this is what I have said in thy prophecies, which every believer may now discern ; for I should not have placed the *unbelieving clergy* as forbidden fruit, if I had not meant to bring it to the *professed believers*, who allow they believe there is a visitation of My Spirit, and that I visit by prophecies, and yet they refuse to have it in the Woman. But now I know thy pondering thoughts—Is that caution passed over with the clergy ? does it allude only to Carpenter and his friends ? This is the inquiry of thy heart ; and to thy inquiry I shall answer. *It is not passed over with the unbelieving clergy, who returned thy letters* ; because I tell thee, such hearts are under the influence of a wrong spirit. And now, I tell thee, Carpenter stands

with thee like one of them ; he hath refused ME in thee ; and now I have refused him. But as for thy trial, whether he may appear at that time I shall leave for the present ; it is not for thee to know ; but this I tell thee, *if he appear it must be as an enemy ; he shall never meet thee more as a friend* ; for all friendship is broken off for ever between him and thee ; and all men shall find the truth of My words, what I said in My Covenant of Peace. And now come to the covenant between thee and ME ; for know I told thee, there was no one could hurt ME *but thee* ; for I now tell thee, it is *thy disobedience* to My commands must rob ME of honour and power as a GOD, to keep thee, as I have said. Now let men mark deeply the words I said to thee, in answer to Satan's trying in men. I said if—

“ They thy heart could now o’ercome,
Then men shall say there is a God,
But not in Power, as ’tis said,
Nor yet in Wisdom so divine,
If they can make the heart of thine
To yield to them another way
Than I have laid the Plan for thee.

“ And now I tell thee from these words, if thou hadst consented another way to their proposals, thou must rob ME of honour and power as a GOD, if I ever owned My visitation to thee ; therefore, I tell thee, thou must rob ME of honour and power to fulfil My words, if thou hadst listened to them. And now thou sayest in thy heart—Blessed be the Lord for keeping thee according to My word. And now mark My promise further. I said the gates of hell should not prevail against thee ; then how can man vainly imagine he shall overthrow thee, when I have told thee I will not forsake thee ? And now mark My words, what I said to thee further at Bristol : see p. 37, *Parable of the Flock of Sheep*—

“ Those that will not when they may,
When they will they shall have nay.

“ And now I tell thee, they shall find I will fulfil the words, thy writings have stood in a mystery, from types

and shadows, which no man discerned, or ever understood ; but now discern the type and shadow, from whence it was placed—It was said of those thou hadst been writing to invite them, and they had refused to come. Here I placed the shadow from them, at that time ; and know again, the same words were said in Carpenter's house and returned to him, who had been invited, and refused the invitation, and then offered to come afterwards ; and in his house the answer was returned, as he would not come by My invitation, he should not come by his own appointment. There began the *shadow* ; and now, I tell thee, at Carpenter's house they shall find the *substance* ; for as they have been torturing thy heart with every jealousy, and every dispute, to fill thee with fear and jealousy, and trying every way to make thee disobey, refusing to come or send, every way that I directed, when they might, now the time is over, the door is shut, and if they say they will now comply, I tell thee, it is too late ; because there is no way left for them to comply with My proposals ; because I told thee in the beginning, the fire of contention should go out between thee and them. So now I tell thee, no more letters by any hand shalt thou receive from Carpenter ; neither shalt thou send any more letters to him ; so all your contention between each other is over, and all the controversy that may ensue, concerning him and thee, must appear to the world at large : and let them mark the words I said—I am the Rock thou buildest upon ; and thou shalt find ME a strong rock and tower of defence against all thine enemies, if thou persevere in faith and obedience, as thou hast begun, and let no arts from men or devils, however subtly worked round, make thee disobey. So here I have shewed thee what miseries thou hast missed already, by following My directions ; and the fatal ruin they would have drawn thee into if thou hadst listened to the new proposals by man. And now let it be discerned, that I have forbidden any letters evermore to pass between Carpenter and thee. And now I shall leave thee to answer for thyself."

"And now I shall answer for myself, I would sooner

die a thousand deaths, if one woman could die so many, than ever receive a letter from Mr. Carpenter, that he should send to me, trusting in the Lord to be my Keeper ; and now I should look upon Mr. Carpenter as bad as I should upon a serpent, if he ever offers to send me a letter more. So here is our final separation ; because unto the Lord do I commit all my ways, my heart, and my soul to do His will and His only, trusting in His mercies, that HE will not suffer any wrong spirit to deceive me ; as it is by the Spirit that leads me I am commanded to obey, and not to trust the spirit that visits another, without a command from the Lord—so it is by my own MASTER that I must stand, or fall.”

THE ANSWER OF THE SPIRIT.

“Now, Joanna, thee I’ll answer
 From the words thou’st spoken here.
 Thou shalt find I AM thy MASTER,
 And in power I will appear ;
 If thou’st go on as thou’st begun,
 And now stand to thy word,
 Then safely I shall lead thee on,
 Till all shall know their LORD
 Did visit thee, they all shall see ;
 In love and power divine
 I’m come the FALL OF MAN to free,
 That now with thee will join.

“ And now I tell thee, if thou dost wish for Redemption through Obedience, and the Promise that was made, thou canst never more join with a man that is fallen in this manner ; therefore, I tell thee, two are gone from thee, that thou canst never join more with Carpenter and Winter. And now I will ask thee, how thou canst stand joining for the Redemption to plead the Promise, if thou dost ever join with a man that is fallen, in the manner they are fallen ? Then, I tell thee, *thou must fall with the Man, as Adam fell with the Woman.*”

“ Here I have given the answer of the Lord to my words ; and now I shall make one observation to the readers. In the eighty-seventh page of the *Second Part* they may

observe that I have made a mistake in the words when I was ordered to bring forward the Scriptures from myself, to show that the promise of the Lord was no longer binding than man stood obedient to His command ; but instead of saying a *Breach of Promise*, as it is said in the Scriptures, I said a *Breach of Trust* ; and this mistake I thought to rectify when I saw it ; but I was answered, I should not ; for it was the will of the Lord I should make that mistake, because it was a *Breach of Trust* between Mr. Carpenter and me. He had been intrusted as my judge ; he had been intrusted as a labourer in the vineyard ; and to seal the people ; and now he hath broken all his trust ; therefore I should trust him no longer ; so it is a breach of trust between him and me ; but as there is no promise made but on conditions, if we stand in obedience, it cannot be a *Breach of Promise* between him and me. So here are the reasons assigned to me why I was permitted to make that mistake.

“ Further explanations will be given hereafter ; for the Lord will go on to clear up the mysteries in my Writings, that never were understood by men ; but now the crooked paths will be made straight before them, and then they will see the wisdom of the Lord, why the Writings were put in such a mysterious manner.”

Mr. Carpenter was at first an ardent believer in the divine mission of Joanna Southcott. He conducted meetings, and preached to the people, and was also allowed to assist in Sealing the people. He was present at the Trial or proving of the Writings on December 11, 1804. A great crowd broke into the Field adjoining the house, and Joanna was led out of it for safety by Mr. Foley taking her right arm and Major Eyre her left. She was thus led through the gateway into Mr. Carpenter's garden. The latter persisted in saying that he held Joanna's right arm, and led her out, which was disproved by many credible witnesses.

Mr. Carpenter was a paper merchant, and a man of fairly good means. The boy Henry Prescott, called Joseph, who saw remarkable visions, was taken into Mr. Carpenter's house to live, and he worked in the Paper

Mill. This boy had seen visions from the time he was eight years old, which began in 1793. He was taken out of the workhouse on Sunday, February 27, 1803, and on the Wednesday following, March 2, 1803, he had the vision of the ANGEL of JUDGMENT, dressed in a robe of light, ornamented with diamonds and stars. He had in his right hand the Trumpet of Judgment, holding it toward his mouth, as if preparing to sound, BUT DID NOT THEN SOUND IT; but uttered these words, "*Woe to the Earth, and the World, for I the LORD am with thee, and the Devil is in the midst of thee.*" This youth was able to draw the Visions as seen by him, and there is still a collection of them, which I have seen; they are beautifully executed. Joanna first heard of this boy on February 28, 1803, after the Writings had been proved in January by fifty-eight persons then present, who all signed their names in approbation of her divine mission. Many of the visions were drawn on paper and shown to Joanna, and she was given explanations of them by the Spirit.

The following vision was seen by Joseph Prescott on March 4, 1803, the drawings of the same were shown to Joanna on March 6, and on the 7th the explanation was given in a communication. The vision is as follows:—

"An Angel appeared, in size like a grown person, in a loose blue Robe, with a Star on his head, like a cap, with a square box under his arm, about a foot each way, apparently of gold. He opened the box, in which was a crown; to look at it all together, it looked like one star of diamonds. Four large arches came from the ball in the centre, at the top. Between each of the four arches there was a small crown like the large one. Underneath the ball was another small crown, hanging to the ball. At the top of the ball was another crown. The Angel said the four arches signified the four quarters of the World, and the crowns between the four arches, CROWNS of WISDOM that the people of the world are to be crowned with; and the crown under the ball, the CROWN of LIGHT, that was to be in the hearts of the people. The BALL was the *World*. The crown at the top, the CROWN of GLORY and HAPPINESS, given them

at their going out of the world. The reason the box first appeared shut was, because it was not yet. . . . And if any one that was a believer in GOD desired a picture, it should appear again ; but not without. The reason the angel appeared in *blue*, was because he came with TRUTH. At first there was no light in the box but what came from the crown. After, an EYE of superior brightness appeared over the crown, and rendered the whole luminous. A young lady, a believer in these visions and that they came from God, desired a picture ; the crowns were again seen and drawn by Joseph the same evening ; the next day the angel appeared, and was drawn by him in a separate picture. Both pictures were very beautiful, and were copied by the youth from pictures set before him in vision. Joanna Southcott saw the pictures on March 6, 1803, and on the seventh the following communication was given to her concerning the SEVEN CROWNS from the Spirit (*The First Book of Sealed Prophecies*, p. 115):—

“ And to the vision now I’ll come ;
 In HEAVEN it all was seen by *John* ;
 I told thee all must come below,
 Therefore *this Vision* I did show
 Unto the Youth, at the *same time*
 That I was telling thee MY MIND ;
 I said, on Earth must all take place—
 Awake, ye dark benighted Race ;
 And all together now compare ;
 You must confess MY SPIRIT’s here ;
 And I the child did visit then,
 To show these visions unto men ;
 Which at that time seemed of no use ;
 But now I bid them all produce
 The visions unto them were given—
 I told you all, they came from HEAVEN,
 For I these visions all did show :
 I told thee all must come below ;
 And as the Shepherds ¹ did appear,
 That prayed to quench the Spirit there ;
 Which they then said, was *not* of GOD ;

¹ Some ministers who visited Joseph, and agreed that his visions came from an evil Spirit, and prayed that he might be delivered from it.

But still, they said, they *fear'd* the LORD ;
 And so MY WORD, they said, should stand ;
 And now their answers I demand,
 How both ¹ together did appear—
 I said, all visions must come here,
 Thou know'st, I told thee down below,
 In Tucker's letter,² I said so ;
 And unto Hill ³ I did command
 That he the visions then should send ;
 And yet to all it did appear
 As *Fruit on Earth*—the worms were there,
 That did destroy their every fruit ;
 But, now, I tell them to stand mute ;
 For on the TREE I've raised it high,
 Out of their power all do lie,
 For to destroy this fruit again ;
 The feather'd fowls must it explain ;
 For they alone the fruit can taste ;
 And mark the tree, how all is plac'd,
 I say, out of the reach of man,
 To answer now thy written hand ;
 Because MY EYE is everywhere,
 As to the youth it did appear ;
 And let them see the single EYE,
 And so your ways I do espy ;
 And as the JEWELS did appear,
 Just so in HEAVEN they making are ;
 And as the SEVEN CROWNS were seen,
 Just so the CROWN I'll make for man ;
 Because the *Seventh Day* draws near,
 That Man the SEVEN CROWNS must wear,
 The CROWN of GLORY I'll place first :
 For so the end for man must burst.
 The SECOND CROWN, that must appear,
 Is MAN'S *Redemption* I shall clear :
 For now the THIRD is hastening on,
 For to establish DAVID'S THRONE :
 Who as a shepherd did appear,
 And to a throne was raised there :
 As he from *Saul* received the crown,
 A Son of Jesse he was found,
 When Samuel warn'd him to appear :

¹ The Youth's visitation and Joanna's were nearly at the same time.

² A letter Joanna wrote to the Rev. Mr. Tucker, of Heavitree.

³ To Rowland Hill, who declared from his pulpit that it came from a Roman Catholic.

The mystery now of Saul I'll clear ;
 Whom I anointed to be king,
 And then the kingdom rent from him,
 As he had *disobeyed* MY WORD—
 A type of SATAN, and the LORD.
 When *Satan's* kingdom is destroyed,
 Then I'm the KING by man enjoyed,
 But as a David did appear,
 An *Absalom* was surely there,
 Who thought his father to unthroned,
 And gain the kingdom for his own,
 So I have many sons below ;
 Like Absalom : you'll find it so,
 That will not wish for ME to REIGN ;
 But they like Absalom shall be slain :
 And these are types go deep for man,
 That *first and last* alike will come ;
 And with your BIBLES all compare :
 For then your CROWNS you'll all see clear,
 The Absaloms will all be known
 To fly and perish, just like he,
 Whose hair was hung upon the tree :
 Because the *Tree*, you know was *bad*—
 The *branch* whereon you *evil* had.
 Unto *that evil* men will fly ;
 Their Father's reign they will deny ;
 And so they'll *perish on that Tree*,
 Who now deny THE REIGN OF ME.
 So let the Absaloms *all* take care ;
 Because *his fate* they all *shall* share :
 For I have showed you DAVID'S CROWN,
 And all shall know 'tis coming down ;
 And every branch that is in ME,
 Just like the vision, all shall see,
 That they shall all share in the CROWN,
 As every jewel there is found :
 And fast you'll find I'll make them up ;
 For like the vision all shall drop,
 To bring the FOURTH CROWN now to man ;
 That he the Earth may all command.
 When I as David do appear,
 Then Man with ME must triumph here—
 That's over *Death* and over *Hell* ;
 And every furious beast compel
 For to be subject to his will :
 I'll *shake the Earth—the beast I'll fill*
 With every fear as well as man ;

And all I'll conquer to your hand ;
 And the proud waves shall then comply—
 No more their storms shall swell so high,
 That man can't conquer ; oft they're lost :
 For now the raging seas may boast ;
 But then, I say, they'll boast no more,
 Because that Man I'll CROWN him there ;
 That he the mastery shall gain,
 As on the Seas I safely came ;
 And full as safe 't shall be for man,
 When I the FOURTH CROWN do send.
 They'll TRIUMPH over *Death* and *Hell*.
 And furious Beasts, and Seas that swell ;
 And now, I say, the furious winds
 Do conquer men, they oft do find,
 Your stately building to throw down ;
 But when I bring you the FIFTH CROWN,
 Then in subjection they must come ;
 No more you'll hear the raging storm,
 That from the angry wind doth rise ;
 But PEACE and SAFETY round you lie :
 Because I'll crown your every bliss,
 And the SIXTH CROWN shall finish this ;
 Because I said, that all was GOOD.
 And now I'll come and crown MY WORD :
 And so your *Helpmate* doth appear
For to fulfil the SEVEN here—
 That is, I say, the SEVENTH CROWN ;
 The THOUSAND years of rest are found,
 That I at first pronounced should be :
 I'll rest from labour—so shall he
 Rest from all sorrow, and from sin,
 Rest from the pains that Nature brings,
 Rest from temptation—he'll find none ;
 But every heart will then become,
 I say, like thine, for to hate sin :
 They'll see the victories I have won ;
 And *with* ME REIGN ONE THOUSAND years ;
 To make your children love, and fear ;
 And tell them all what I have done,
 To free them all from Hell and sin ;
 For that will be the SEVENTH CROWN :
 And so MY JEWELS will be found
 To shine as sparkling diamonds bright,
 And I with Man shall then delight ;
 And Men shall then delight with ME,
 And dwell in heavenly harmony.

For as *in LOVE a few do meet,*
 That do BELIEVE *this calling great,*
 So all the Earth will meet the same,
 And praise their MAKER'S GLORIOUS NAME.
 And as these visions do come down,
 So will departed Friends be found
 To visit all their friends below—
 From types and shadows all do go ;
 For as *these boys*¹ do things behold,
 And faith destroys their fear,
 Or else their senses I've confined,
 To bring all visions near ;
 So when I come to make an end,
Both CHURCHES to unite,
 Just so you'll see departed friends,
 In dazzling robes of white ;
 They'll come below, you all will know,
 And with them you'll converse ;
 From World to World the dead will go,
 When none can them molest.
 But now be clear, some legions there,
 Are hovering in the air :
 Without MY ANGELS guard them there,
 They cannot come to you.
 But mark the CROWN, how this was found,
 And bring it to thy view ;
 See it again . . . I'll tell thee plain,
 How every branch doth go ;
 And how 'twill be, the end they'll see,
 Like Peter's vision come,
 That from the Heavens was shown to him ;
 Ye simple sons of Men,
 If this was done when first I came
 My Followers for to see,
 You must expect *more wondrous sights*
When I COME down to ye,
 To DWELL *with men, in SPIRIT COME—*
VISIONS must first appear :
 You all do know, I told you so,
 And Joel's words are here.
 But now I'll come unto the Psalm ;
 It was of David sung—
 "The LORD descended from above ;

¹ There were the two boys in London, Prescott and Webster, that had extraordinary Spiritual Gifts ; but each in a different manner.

The shadow there is found :
 On Cherubim and Seraphim
 Full royally he rode ;
 And on the wings of mighty winds
 Came flying all abroad.¹
 And on the wings of mighty winds,
 Or mighty love, I came,
 To show the vision unto him,
 That all may know MY NAME.
 The Vision plain is given to Man,
 Or else you'll say a child,
 That all may know, the truth is so . . .
 THAT BOY CAN NO ONE FOIL,
 NO MORE THAN THEE—let mortals see
 What simple hands appear ;
 Then you must know 't came all from ME,
 For there's no man can clear
 The mystery, when all you weigh,
 And altogether bring ;
 The furnace¹ I did show thee there,
 Where *Satan* must fall in ;
 And there I came to show the crown
 I have for man in store :
 Now if your judgment clear is found—
 I need to say no more.
 Mark how all came, ye Sons of Men,
 And will you say *by chance* ?
 Then I with you will *this* contend,
 And your own words advance.
 If chance came first, the furnace burst,
 And chance made him believe ;
 The matter there by chance appeared ;
 Chance *Satan* may deceive ;
 When chance again so hastened on,
 To see MY EYE fixed there ;
 And bring My starry Crown to Man—
 MY JEWELS all prepare,
 To make them up, for men to hope—
 By chance I shall redeem
 The fall of Man—My chance shall come,
 And these fall in the stream,
 That judge no God in what is said ;
 Then they must mock MY EYE,

¹ Alluding to a dream of Joanna's, in 1794, when she saw the furnace belonging to the owner of the Neckinger paper mill.

Which I have said is everywhere :
 I ask, where chance can fly ?
 If up to Heaven you take your flight,
 'Tis there you'll find ME CLOTHED IN LIGHT ;
 If down to Hell's infernal den,
 You'll find that there My *vengeance* reigns ;
 And there the shadow I showed thee,
 Designed for *Hell*, and so't shall be :
 And there My GLORY I did show,
 That what I said, I'd surely do ;
 For so My GLORY shall appear—
 With WINGS of LOVE I'll visit here,
 And bring to Man My STARRY CROWN,
 And all My Jewels seal them MINE.
 For on that house I fixed My EYE :
 I know My Jewels, where they lie ;
 And *the same chance* that brought the first,
 I tell them, in the end will burst ;
 As all these visions did appear.
 I showed thee first *the furnace there*,—
 Then I will *come to chain HIM* down ;
 And so the visions both were found."

The above is a beautiful vision with a wondrous explanation of the same by the Spirit. Who would have thought that the Lord would have literally fulfilled His Word in such a manner, and that the prophecy of Joel¹ would be so clearly and simply fulfilled!—the young men did see visions, and the daughters have prophesied ! Our limited mortal vision sees only the Pentecostal Paraclete, and looks not for yet greater wonders. But it is plainly stated that in the *last days* the Lord will pour out His Spirit upon *all* flesh, and that was certainly not done on the day of Pentecost, neither is yet fully accomplished. Wheels within wheels are the marvels of God's Providence, which are ever turning round with greater blessings beyond our utmost thought ! Let us set aside our own wisdom and the pride of a keen intellect, lest it blind us to the greater things the Lord is only too eager to bestow upon us, that His delight may be with us and we may delight ourselves in Him.

¹ Joel ii. 28.

The wisdom of the Lord in making the Woman the instrument of His blessing to mankind in His further revelation and the gift of prophecy is abundantly proved in the few who were visited by the Spirit at the same time as Joanna. In each case spiritual pride supervened and marred the work begun by the Lord. They all began in the spirit, and in most cases ended in the flesh. The Lord gave the boy Prescott, just a simple youth, many wondrous visions, but they became a snare to Mr. Carpenter, who took Joseph into his house and service. He began to set aside the Spirit's teaching to Joanna, and to act in direct disobedience to the instructions given through her. The words in the explanation of the above given vision, "That boy can no one foil," were taken to mean that whatever he said was right. But the Lord knew the heart of Joseph Prescott, and did not intend to use him in the same way as Joanna. His work in giving the visions, both verbally and in outlined expression, will ever remain, and will serve the purpose the Lord intended; but when Satan puffed him up with pride, and made him deliver apparently messages from the Lord demanding money, it was exposed by Joanna and clearly shown to come from evil instigations.

On p. 29 of the Book called *The Controversy between Joanna Southcott and Elias Carpenter*, etc., is the following Answer of the Spirit:—

"I now tell thee thy burden shall be broken off; the fire of contention shall go out; no longer shall Carpenter weary thy mind with his disputes and jealousies; for here is the folly that is in mankind, professing to have high thoughts of his God, while at the same time he is professing to believe ME a God of contention, strife, and confusion. For I now ask thee what any man can judge of ME, if I had given one direction to Joseph, and then contradicted it to thee, to contradict My own words, and kindle strife and contention amongst the believers? This, I tell thee, must be Carpenter's judgment, if he judge Joseph's communication and thine are both from the Lord. And now I shall answer from his letter. Let Carpenter know his heart and prayers are all known to ME; and thy heart

and thy prayers are equally known to Me ; then tell him, from his observation, if he judge I have deceived thee, he must judge I am another such as he hath pointed out in his letter : and let him know it is known to ME, how often he hath wounded thy heart, how often he hath grieved thy spirit by his contention of thy communications ; and let him know there is not a man among the whole that I have chosen, hath wounded and grieved thy heart as much, by jealousy, as Carpenter hath done. Then let him judge for himself, if I am not just to permit Satan to deceive the youth, to put him to the trial ; for know I have told thee, in the faith that he now stands, he is by no means fit for thy awful trial. A man that believes thou hast a conscience that will be biassed by man can never believe thou art visited by My Spirit, in the manner I have told thee ; and I told them all, that My Spirit is upon thee, My Spirit is within thee, that thou art born of My Spirit, to hear My small still voice within, that unto thee the Comforter is sent, to bring all things to your remembrance, and to point out your redemption. This is the Spirit of Truth, that I said should be with you, and that should be in you, and this I have told you is the SPIRIT and the BRIDE.

“Now let Carpenter remember all thy character, that I have placed in the Bible ; then let him know thou canst not be deceived, if thy visitation is from the Lord ; therefore he must believe thy visitation true or false ; for he cannot place it with Dowland¹ or Joseph’s ; and therefore Carpenter must know that he hath wounded and grieved thy spirit ; and therefore I have permitted these things to come to him to grieve his spirit, as he hath grieved thine ; and he will be grieved while he attends to visitations and communications that condemn My chosen ; and while he grieves thy spirit, he will grieve My Spirit ; then how can I free him of his burden ? And now I tell thee of his saying, he will receive all that he *believes* comes from the Lord, be it through whom it may. Now I shall answer thee from his words : If Carpenter will receive every communication that is brought to him, that appeareth likely

¹ Another who considered he was taught by the Spirit.

to come from the Lord, he will find Satan will work as an angel of light to find instruments to deceive him ; therefore, I tell thee, if this be Carpenter's mind, it is impossible for thee to be joined with him. And now I know thy pondering thoughts : why was he chosen in this manner ? Here is thy mind stumbled, as it was in the former ministers ; but I tell thee, in the end, I shall clear up every mystery, why I have stumbled thee, in the whole, the past, and the present. Now, as Carpenter hath said so much in his letter, what he judges of his God, if he judge I would suffer him to be deceived in Joseph ; now let him call reason to his assistance, and land back his thoughts from the beginning of the three. When Dowland said he was visited by My Spirit he demanded a maintenance to be supported thereby ; Joseph was taken from the Workhouse and supported for his visions ; but when I visited thee in 1792, thou demandedst no assistance of any one, but ran every hazard to know if it was I the Lord had spoken by thee. Let them remember the number of years, what thou hast went through to carry on My work ; to assist thy aged father ; to support thyself. All these things are known to ME, what thou hast done in love to ME, to deny thyself the comforts of life, when thou hast worked early and late, and to know My will and obey it, is well known to ME, was all thou hadst in view ; but I ask Carpenter what love Dowland or Joseph have shown to ME, in all My visitation to them ? Then now let Carpenter answer ME, what judgment he draweth of his God, if he think I shall ill requite thy love, to place Dowland and Joseph before thee, which by his judgment he hath done ? But I now tell thee, it is as far from ME as the heavens are from the earth ; My ways are not as Carpenter's ways, nor My thoughts as his thoughts, to place you three on a footing together, as all men will find in the end.

“ And now, as Carpenter hath drawn his judgment of ME, thinking I must be cruel to forsake Joseph when he hath forsaken ME, let him answer what he judges of ME, to forsake thee, whose love continued from 1792 to 1802, before the burden of thy distress and sufferings for My

sake, was in any manner relieved ? And let him discern every hazard thou hast run for My sake to put the letters in the hands of the clergy, to prove from whence thy visitation was, well knowing if it was not from ME, the truth would not follow, and they would come forward. Now let Carpenter bring forward that man, or that woman, that went through ten years, what thou hast gone through in love to ME, and then let him tell ME what he judges of God, if he thinks thou art the person that I have deceived, to be mocked and despised. For I now tell thee, Sharp's judgment is more clear concerning ME, than Carpenter's ; because he looks to the beginning, and the different conduct of the whole. And once more remind Carpenter he took Joseph into his house without any command from ME ; and when his conduct had provoked ME to withdraw every vision from him, doth Carpenter think it his duty to turn the youth out of doors, before he hath tried to point out My love to him in the beginning, if he went on to regard My love, and walked in My ways, and been sensible of his visitation ? Thus Carpenter ought to reason with the youth ; but I now tell thee, it is but hardening his heart in sin, for Carpenter to tell him he is visited by My Spirit, while he payeth no regard to My visitation. Let not Carpenter vainly imagine I shall visit Joseph for his sake, as though I could gain no other instruments to work by. Now let Carpenter answer ME ; for I tell thee, as an angel of light Satan hath worked on Carpenter's mind, to blind his understanding and his reason ; because he doth not place justice where justice is due ; neither doth he place love where love is due ; neither hath Carpenter reasoned aright on the justice, mercy, and truth of his God. Now let My answer be sent to him ; and let him know what I said of Eli—They that honour ME I will honour ; and they that despise ME shall be lightly esteemed. And let him answer which of the two he judges hath most honoured ME, in heart and life, Joseph or thee ; let this be answered by Carpenter, and then let him tell ME, how he judges his God."

I have inserted part of this Controversy with Elias Car-

penter to show how we may discern the spirits that are sent to visit mankind, and also to prove how thoroughly God knows our hearts and the reality of our love for Him. The road to the Celestial City is ever the same, and the pilgrim must take up his cross daily and deny self in order to follow in the footprints of the lowly Jesus. Mr. Carpenter laid too much stress on the words in the Communication given above on the Vision of the Seven Crowns, "That boy can no one foil." It is explained by the Spirit in the following: p. 15, same Book:—

"Now I shall come to Wilmot's words, saying, 'This youth could not be foiled; or who should foil him?' But that meant in his sight; for who could foil or take his sight from him? what he saw he saw. If thou seest the sun to shine, there is no man can foil thee. If he tells thee he does not believe it, he cannot take thy sight from thee; neither could men take the sight from the youth to foil him there. And this is all I meant by foiling the youth; for it is known to thee, and to them, he hath been foiled in his judgment already, concerning Carpenter, which was explained to thee; and this I have permitted to show Carpenter he cannot depend upon the youth to direct him; for I now tell thee, there is a wide difference between showing a vision to the youth and *My Spirit being placed within him.*"

The above shows how quickly we jump to conclusions without the necessary thought and examination, especially in all matters dealing with our God. We have yet to realize more fully the immense height and depth of the wisdom and knowledge of God. He is ever seeking to draw out our best qualities by ways and means that would never have occurred to us. He is verily a God who doeth wonders—past the thought and conception of man—past the thought and conception of devils. Let this be our starting point, and then humbly as a little child we can be taught; then our growth in knowledge will be rapid and great; then He will soon be able to give us the strong meat, and we can put away childish things; then we can delight in Him and He can delight in us.

An important Communication was given to Joanna Southcott on Monday, September 2, 1805, for Mr. Tozer: p. 35, same Book (*Controversy with Elias Carpenter*):—Mr. Tozer was a very faithful follower of hers, and one who conducted services in a building to preach and expound her doctrines.”

“On Monday morning early, August 26, Mr. Tozer was awaked by a Voice; he then went out of bed to prayer; he then heard he was to pay attention. After being in bed again for some time, he was shown a sheet of paper with writing on two sides and a half: the Voice said, What he saw there was false; but he should buy a threepenny sheet of royal paper, and carry it to Joanna Southcott, and what was written on that sheet would be true.

On the Monday morning Mr. Tozer went to Mr. Carpenter’s house, and he was not at home. In the evening he saw Mr. C. and told him of it. On the Thursday, the 29th, Mr. Tozer received a letter from Joanna, that he must come and be a judge between Mr. C. and her. When her letter was read which she sent to Mr. C., they asked Mr. Tozer his judgment; but he told them he would pass no judgment till he had received what was to be given to Joanna on that sheet of paper; and on Sunday, September 1, he brought it to her.

The following is the Answer from the Lord :—

Monday morning, September 2, 1805.

Joanna was ordered to open her Bible three times, and put in three pens. The first place she opened to was part of the 26th and part of the 27th chapters of St. Matthew. The 75th verse is what she was ordered to pen—“And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”

Jeremiah xxii. 5: “If ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.”

Job xxxviii. 2: “Who is this, that darkeneth counsel by words without knowledge?”

THE ANSWER OF THE SPIRIT.

"Now I shall answer thee from these Scriptures, that thou hast opened to. With words without knowledge, I now tell thee, Carpenter and his friends are darkening counsel together, to confound and to confute My faithful dealings with thee. For now I shall call to thy remembrance My first Visitation to thee in 1792. I said I went to try thy obedience; and now will I swear unto thee, as I did unto Abraham, I will make with thee an everlasting covenant, and save thee with an everlasting salvation." When these words came to me, my soul was troubled in the dust before God, and I began to cry out, What am I! or what is my father's house, that thou hast thus honoured me, unworthy wretch as I am! my past life makes me ashamed of myself!

These words came to me:—

"I will reward thy obedience; and in blessing I will bless thee; and as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophesy in My name, and I will bear thee witness; what I put in thy mouth, that will I do on the earth."

Then these words came to me.

"The Lord is awake, as one out of sleep. The voice of the Lord shall shake terribly the earth; pestilence and famine shall go through the lands; men's hearts shall fail them for very trouble; because they have not known the visitation of the Lord."

As soon as these words came to me, I trembled and was afraid of His majesty and greatness; tears of humiliation ran down my eyes, and a holy fear seized my soul; I wept bitterly, and wondered at His divine goodness to such an unworthy creature as I was; but these words were answered me:—

"I have seen all thy inquiries to know My will and obey it; and now I will reward thee. Dost thou believe it?"

I cried out, Yea, Lord, if it be Thy voice, I do believe it; for I know Thou art not a man, to lie; nor the son of man,

to be wavering. I have always found Thee a God like Thyself, faithful to Thy word, and faithful to Thy promises. I was answered :—

“Dost thou think I will now ?”

I said, Yea, Lord, if it be Thy word ; I know thou wilt ; Thou hast been faithful to Thy word throughout the Bible, in every age of the world ; a God, the same yesterday, to-day, and for ever. I was answered :—

“Thus thou believest ; and thus thou shalt find ME—faithful to My word, and faithful to My promises. And next Sunday I will fulfil My promise at My table.” Which, I bless God, I felt remarkably ; and waited with a holy longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all His commands, as far as I saw His righteous will concerning me, earnestly praying that I might not be deceived by my own weak understanding, nor deceived by the arts of Satan, praying that the Lord would keep me from every evil, and the evil of sin.

“Now I shall answer thee, why I ordered thee to put the words that are in print of My first visitation to thee on his paper ; for know he told thee, the Voice told him, the truth should come before him on the paper : and now, I tell thee, all men shall know, upon the paper the Truth is placed. This was My first Visitation to thee ; and these were My promises ; and let him discern how My promise stands, between Me and thee ; and let him discern My visitation, in what manner I am going on with the nations ; what hath followed since 1792 to this day ; let him discern deeply what hath already been done ; and let him discern the clouds that are gathering high over every land ; then he must discern the truth is placed before him ; and let him deeply discern thy prayers, to be kept humble at My feet, and drink deep into My Spirit ; then let him judge whose prayers are heard and answered, Joseph’s prayers or thine. And now come to the Scriptures that I have explained to thee. Now let him discern the promise I made thee at first, that a faithful God thou shouldst always find ME, to My words and to My promises that I made

unto thee ; and let them discern the Covenant between ME and thee, that was concealed from the world before I ordered thee to put it in print. And do men vainly imagine I shall act as a faithless God to thee ? I tell them, No : The word is gone out of My mouth, and it is known to ME, who searcheth the hearts and trieth the reins of the children of men, thou hast been faithful in all thy obedience to ME ; and I will be faithful in every promise to thee : for the gates of hell shall never prevail against thee ; nor all the arts that men or devils can try, they never shall overthrow the promises I have made to thee ; all shall find them, Yea, and Amen—As spoken in the beginning I will prove in the ending—Therefore, I tell thee, whoever darkens counsel, to wound and grieve thy heart or place thy visitation with those that have not sought to serve ME, let them answer ME. For this was My demand to Carpenter, for him to answer whom he judged I should be most faithful to, to give every word of truth to, and not suffer Satan to deceive—Joseph or thee ; for I now tell thee, they have darkened counsel, to confound My words and promises, that I have made thee. But let them remember, when I laid the foundation of the earth, had they understanding to know My decrees, when I took the Woman from the Bone of Man, and formed her for his Helpmate, and said the Man was not good alone ? And now I tell thee, good alone man cannot be ; for it is not all the prophecies of men, whatever visitations they now receive, shall ever be made clear to them, if they depart from the Woman, that I created for their helpmate, when I laid the foundation of the earth. Know the promise I first made of the Woman, and the promise I made to the Woman.

“ Now I tell thee, whoever darkens this counsel will find the truth of the prophet’s words, that I directed thy hand to open to—For that house shall become a desolation ; because, I tell thee, such men darken the counsel of the Lord in the creation, and darken My counsel throughout My Bible. Therefore, I tell thee, it is impossible for man now to stand alone ; for I shall darken all the counsel

of men that now begin to darken Mine ; for if old things are done away, and all things become new, then know, O vain and simple men, the Woman's Fall must be done away, and her innocence must now appear in true obedience to her God, that she might become a new creature, in perfect obedience to her Creator. This, I tell you, O simple men, the Woman first must be made free, before you can be free indeed, to be made Heirs of God, and joint Heirs with the SON.

Can Man, that is born of a Woman, say he is redeemed from the Fall before the Woman is freed, by her true obedience, from the guilt of the Fall ? This, I tell you, cannot be, to clear My honour as a God. And know how I have explained to thee My dying to take the blame Man cast on his Creator, that I might destroy the works of the devil, according to My promise, for betraying the Woman. And know, on him she cast her blame : now here is My JUSTICE, and here is My TRUTH, *to suffer the one, that the author of the evil might suffer the other.* And now I tell thee of all men ; whoever denieth the Truth of My Promise, that it shall not be fulfilled, denieth ME *as much as Peter did.* But I now tell thee, every true Peter, when they call all things to their remembrance, will weep bitterly, as Peter did, and say within themselves, " If we deny the Promise that was made to the Woman we must deny Christ." And these are the Peters that I call My disciples ; and I now tell thee, without this discernment of My Gospel, and of My Bible, no man can be a Peter for ME. And I now tell thee, whatever men may meet together to darken counsel, and hew out to themselves any broken cisterns, they will find there is no living water in them ; but in the end their houses will be desolate ; for I have sworn by Myself, as I can swear by no greater, that I now will be faithful to fulfil the Promise I made to the Woman in the Creation, and to fulfil the Promise I have now made to the Woman, to fulfil her Petition for her Redemption. Then know all men, as Man stood with her, as joining with her in the Condemnation of the Fall, so Man that stands with her now, to

join with her in the Promise, stands with her for his Redemption. Now come to My Gospel (*St. John* xvi. 7 to 14): mark the words that I said to My disciples—The Comforter should come; and when he comes he will reprove the world of sin, of righteousness, and of judgment: of sin because they believe not in ME; of judgment because the prince of this world is judged.

“Now I ask mankind, how the prince of this world can be judged, but from the Creation, his first arts to betray the Woman? But had they fallen freely, and disobeyed My Commands without the subtlety of the serpent, that is called the devil, they could not have cast their blame upon him; then he could not be judged. But I now tell you all, it is from the Creation, his subtlety and arts to betray the Woman, is the way that he must be judged, to be the liar and the transgressor in the beginning; therefore I said, “Now is the judgment of this world: now shall the prince of this world be cast out” (*see St. John* xii. 31). Now I tell you all men, I was judged by Man, to bear the blame, as Adam cast it on ME at first; so Man’s transgression was laid on ME. This was the judgment of Adam in the beginning, to cast the blame on his Maker; and this was the judgment of this world, when I came amongst them; and to their judgment I submitted. So as I bore the blame Man cast on ME, I said the prince of this world should be cast out; for like ME, he should be judged. But did I explain My meaning to My disciples in all the words I said to them? Or did they understand My meaning? I tell thee, No. If all things had been understood, then, I tell thee, they could not be fulfilled: for many would have arisen to plead the Promises at that time, before the six days were nearly ended; that meaneth, the six thousand years. Then, I tell thee, if men had pleaded the promise, if a woman had claimed the promise, and been deceived, all might fear they should be deceived again, when My appointed time was come to have them plead it, and petition for it; therefore My words were concealed from man, to know the meaning before they were revealed by ME. Now those that place My Gospel

another way, let them answer it ; how the prince of this world is to be judged ? what he is to be judged for ? and how he is to be cast out ?

“ Know, I said, if I be lifted up from the earth, I will draw all men unto ME. This the disciples understood not ; but supposed it signified what death I should die ; but, I tell thee, all men were not drawn after ME, to see ME crucified ; neither are all men drawn after ME to this day ; but, I now tell thee, the time is at hand, that I will draw all men after ME ; or I will destroy them, according to the words of the prophet that I directed thy hand unto. Therefore, I tell thee, all My Peters may weep, *that deny thee* ; because, I tell thee, *they deny ME* ; but they that weep, and are converted, I now tell thee, I shall heal them ; but they that go on to darken counsel, and go against My just decrees, will find their houses left desolate. For how can I see the desire of My soul, the travail of My soul, and be satisfied, without I see men’s hearts as eager, wishing for Satan’s destruction, as they were wishing for Mine ? Therefore, I tell thee, it is the SPIRIT of TRUTH, whom the world cannot receive, *that is now sent to thee*, to teach you all things ; and bring all things to your remembrance, from the foundation of the world ; and all the words I said to My disciples, that I should be with them to the end, and the Comforter should come to bring all things to their remembrance, and the Spirit of Truth to guide them into all Truth, before I come in might, majesty and power ! Now, My disciples, that were with ME then, did not remain till the end in this world ; but I said they should bear witness : and mark the witness My disciples bore (Acts iii. 20, 21) : ‘ He shall send Jesus Christ, which before was preached unto you : whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.’

“ Now I tell thee and all men, the restitution of all things cannot come, *before the Woman is restored and redeemed from the Fall*. Does not the guilt from the foundation of the world rest still upon her head ? But know

what is said by the apostle : ‘Be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.’ And these are the times of refreshing, to have all your sins blotted out, *when I come to blot out the transgression of the Woman, and cast out her Adversary that betrayed her.* Here I have showed thee, from the Scriptures of Truth, what must follow to fulfil them : therefore I said, He that did the will of My FATHER, the same is My Brother, My Sister, and My Mother, and they were blessed and believed My Word ; but I tell thee, there is no man can believe My Words, that doth not believe *I come in the volume of the Book, as it was written of ME—to do Thy Will O God.* Then let all men know what was the WILL of God, when HE made Man, and made the Woman for his helpmate and for his good, though Satan thought to frustrate the Will of God concerning the Woman, when he used his arts to betray her. But know, to confound the arts of Satan know the Word of God, what he said to the serpent (Genesis iii. 14, 15) : ‘And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. And I will put enmity between thee and the Woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.’ Now, I have told thee, the first was last and the last was first ; My heel was first bruised, from the words of Adam, who said, ‘The Woman, that thou gavest to be with me, she gave me of the tree, and I did eat,’ and so My heel was bruised by Man ; but know, to fulfil My Father’s Words, the enmity must be kindled between the Woman and the serpent, which is the devil, and between his seed and her seed ; then now, discern all men, I have permitted Satan to come, to tempt her and to try her ; and from the disputes between her and Satan, all men may see the enmity is kindled, perfect like the words I spoke : and from the enmity there is in mankind, where Satan hath power to work in the heart, you may see it in his seed ; but where the seed is joined with the Woman, their enmity is to bruise the serpent’s head. Here,

I tell you all, there is not a word in My Bible, nor a prophecy stands throughout, that you can prove more clearly fulfilled, than I am fulfilling this in her ; therefore, I tell thee, O Man, whoever is against her must be the serpent's seed—and have your houses left desolate ; for that, I tell you, will be your end, because I have worked the whole round to make the truth plain before you."

The above is a passage full of power, and will prove to any impartial reader that Joanna Southcott did not write from herself but only as she was taught by the SPIRIT of TRUTH. She could not have written her books with the deep teaching contained therein any more than (as she says herself) she could have made the world.

In this work I have selected only a few of the fine passages which are to be met with on almost every page of her writings, but I trust I have given a sufficient number to show their value, and to create an eager desire to search into all TRUTH.

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A Continuation of Prophecies from 1792–1802. 48 pp. 1s. 3d.
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